The prymer both in Englyshe and Latin Anno. M. D. XL.

Prynted in the house late the grays freers by Rychard grafton and Edward whyt-church.

Marke. xi.

What so euer ye desyre in your prayer beleue ye shall receyue it and ye shall haue it.

Cum priuilegio ad imprimendum solum.

BRITISH MUSEUM

A 82

The yere.	Dominicall letters	Golden nombre.	Easter daye.	The date of the yere
	D	i	vi. Apryll	M.D.xxxix.
	F	ij	xviij. Mar.	M.D.xl
	G	iij	xvij. Apryll	M.D.xli
	A	iiij	ix. Apryll	M.D.xlij
	B	v	xxv. Mar.	M.D.xliij
	C	vj	xiij. Apryll	M.D.xliiij
	D	vij	v. Apryll	M.D.xlv
	E	viij	xxv. Apryll	M.D.xlvi
	F	ix	xviij. Apryll	M.D.xlvij
	G	x	viij. Apryll	M.D.xlviij
	A	xj	xxi. Apryll	M.D.xlix
	B	xij	vi. Apryll	M.L.i
	C	xiij	xxix. Mar.	M.D.li
	D	xiiij	xvij. Apryll	M.D.lij
	E	xv	ij. Apryll	M.D.liij
	F	xvj	xxiiij. Mar.	M.D.liiij
	G	xvij	xiiij. Apryll	M.D.lv.

for the covenauntes sake.

But ỳ chefe motyue to good worꝛes is or shalbe the very pure loue of God / for vpon loue doth Chryst founde the obseruacyon of hys commaundementes / as it maye be gathered by hys sayenge: yf ye loue me / kepe my commaundementes . So then the obseruacyon of gods commaundementes

HE Januarye hath.xxxi.
dayes. The mone.xxx
For the. Tyt.ij. And whan. Lu.ij
On ỳ londaye within. viij. daye of
Chrystmasse/whan euer it fall.
And I saye. Gala.iiij. And. Lu.ij
For the. Tyt.ij. Whē hero. mat.iij
Esa.lx. Whē Jesus was. mat.ij
On ỳ londaye next after. xij. daye
Kyste vp. Esa.lx. The next. Jō.i
On ỳ secōde londay after. xij. day
I beseech. Ro.xij. And whē. Lu.ij

On ỳ.iij.londay.

Seynge we haue. Roma.xij.
And the thyrde. Johñ.ij

On ỳ.iiij.londay.

Be not wyse in your. Rom.xiiij.
When Jesus was. Mat.viij

On ỳ.v.londay.

Owe nothynge. Roma.xv.
And he entred. Mar.iij.

On ỳ.vi.londay.

Now therfore as electe. i. Col.iij
The kyngdō of heauē is. mat.xiij

On ỳ londay whē mariage goth
Perceaue ye not how ỳ. i. Cor.xv.
For ỳ kyngdom of heauē. Mat.xx

A Newe yeres
b tesdaye.
c Reade the e-
d pistle to tit.
e E.ij. to Tim.
f The Eppyha
g nij.
A Rede the e-
b pistle to the
c Romaynes
d Rede the e-
e pistle to the
f Corinthians
g Rede the. ij.
H to the Cor.
b Reade thys
c weke to the
d Gal. the. i.
e to Timo.
f Rede the e-
g phe. & phi.
A Rede to ỳ
b Thessalo. &
c to the Col.
d On this fon
e daye the
f churche be-
g gynneth to
A red ỳ scrip-
b tures in ordes
c

HE Febzuary hath .xxviij
The Mone hath .xxix

On Candelmasse daye.

Malachy the thyzde chapter.
And when the tyme of their Lus.
On the londaye called Septagesimi.
Foz ye fulysse fooles. ij.Coz.xi
Whē much people were. Lu.viij

Fasse.
Candelmesse daye.

Rede thys weke wyth in the church Geneseos.

a
b
c
d
e
f
g

Read Genesis thys weke.

a
b
c
d
e
f
g

On ỳ londay called quinquagesi.
Though I speake wt .i.Coz.xiij
He toke vnto hym ỳ.xij.Lu.xviij

On Ashwednisdaye/the epistle.
Joel the secounde Chapter.
Whyen ye fast be not. Mat.vi.

Reade this weake hyll geneseos.

a
b
c
d
e
f
g

On ỳ fyzst sonday i lent/whether it fal hye oz low/read thys.
We as helpers therfoze ij.Coz.vi
Then was Jesus led. Mat.iiij

Fall.
Saynt Mathyes daye.

On Saynt Mathies daye.
In thole dayes Peter Act.i
At that tyme Je.Aul. Mat.xi

Reade hyll wyth the church gene sis.

a
b
c

The secounde sondaye in lent.
Furtherwoze we be. i.Thes.iiij
And Jesus went. Math.xv.

March hath .xxxi. dayes
The Mone hath .xxx.

On the thyrde sondaye in lent.
We ye folowers of God Ephe. v
And he was a castynge out Lu. xi

On mydlent sondaye.
For it is wrytē ꝓ Abrahā Ga. iiij
After that went Jesus Jhon. vi

On passyon sondaye.
But Christ beynge ꝓ hyē Heb. ix
Whych of youꝭ cā rebuke Jo. viij

On the annunciacyō of our Lady
Maye the seuenth Chapter
And in the .vi. moneth the Lu. i

On Palme sondaye
Let the same mynde be in Phi. ij
Ye knowe ꝓ after. ij. Mat. xxvi

Rede with the churche genesis tyll thys weke.

Rede here wyth the churche the seconde boke of Moyses called Exod⁹

Rede thys weake with the churche the prophet Jeremy.

The annunciacyon of oure Lady. Rede tyll Jeremy.

Faste
Easter day A
Reade thys b
weake the c
actes of the d
apostles. e
f
Reade thys A
weake with b
the church c
the Apoca d
lypses of e
Johan. f
Reade thys g
weake styll A
the Apoca b
Rede thys c
weke the e: d
pistle of Ja e
mes and of f
Peter both g
S. Geor: A
ges daye. b
S. Mar: c
kes daye. d
Rede thys e
weke the ca: f
nonicall e: g
pistle of A

HAprill hath .xxx. daye.
The Mone hath .xxix

On Easter daye.

Purge therfore ꝑ olde le. i. Cor. v
Mary magdalene & ma. mar. xvi

On mondaye in easter weke.

Whych preachynge Act. x
Beholde two Lu. xxiiii

On tewsdaye.

Ye men and brethren Act. xiii
Jesus hymselfe Luke. xiiii

On the wednysdaye.

Ye men of Israell Actum. iii
After that Jesus John. xx

On the fyrste sonday after Easter

For all thae i. John. v
Thesame daye at John. xx

On the secõde sonday after Easter

Christ also suffred for our i. Pet. ii
I am a good shepherde John. x

On the thyrde sonday after Eall.

Derely beloued I beseche i. Pet. ii
After a whyle ye shall not Jo. xvi

On Saynt Georges daye.

My brethren count James. i
I am a true vyne John. xv

On Saynt Markes daye.

Unto euery Ephe. iiii
I am a true John. xv

On the .iii. sondaye after Easter

Euery good gyfte James. i
But now go I my waye John. xv

HU Maye hath .xxxi. day:
The Mone hath .xxx.
On S. Philip and James daye.
Gap. v. And he sayd vnto .Jo. xiiii
On ꝑ sonday before ꝑ crosse dayes
And le ꝑ Ja. i. Verely vere .Jo. xvi
On the mōday in the crosse weke.
Knowledge .Ja. v. Ik ony Lu. xi
On the tewsdaye.
Esay. xix. And Jesus sat. Maz. xii
On the wednisdaye.
And ꝑ Act. iiii. These woz. Jo. xvii
On the ascencyon daye.
In ꝑ fyrst. Act. i. After ꝑ Mar. xvi
On ꝑ sonday after the ascēcīō day
Be ye. i. Pet. iiii. But whē Jo. xv
On wytsondaye euen.
It foztuned. act. xix. yk ye. Jo. xiiii
On wytsondaye.
whē ꝑ fyfty. Act. ii. yk a. Johyn. xiiii
On the mondaye.
And he cōma. act. x. foz god. Jo. iii
On the tewsdaye.
Whē the. act. viii. Verely ve. Jo. x
On the wednisdaye.
But peter. Act. ii. Homā cā. Jo. v
On Trinite sondaye.
After this I loked & behol. Re. iiii
Ther was a man of the Johyn. iii
On Corpus Christi daye.
That which I gane vn. i. Coz. xi.
Foz my flesh is meat in dē. Jo. vi

John and Jude
b S. Philyp
c and James
d daye.
e
f
g Rede of the
A Actes of ꝑ
b Apostles
c thys weke.
d Faste
e The ascen:
f cyon daye.
g
A
b
c
d
e
f
g
A Rede of the
b
c
d
e
f
g
A Rede of the
b
c
d

HU June hath .xxx. dayes
The Mone hath .xxvi

On the fyrst sondaye after Trini.
For God is lone in thys i.Jo.iiij
There was a certayne cy. Lu.xvj

On the .ij. sondaye after Trinite
Mervayl not my bretherē. i.Jo.iij
A certayne man ordeyned Lu.xiiij

On the .iij. sondaye after Trinite.
Submyt therfore your i.Pet.v
Then resorted vnto hym Lu.xv
On saynt John Baptistes daye.
Elaye the .xlix. Chapter
Elisabethes tyme was come Lu.i
On the .iiij. sondaye after Trinite
For I suppose that the. Rom.viij
Be ye therfore mercyfull Lu.vi
On the .v. sondaye after Trinite.
In conclusyon be ye all i.Pet.iij
It came to passe as ỳ people Lu.v
On saynt Peter and Paules day.
In the tyme of Herode ỳ Act.xij
Whē Jesus came into Mat.xvj

Abcdefg Abcdefg
Reade the fyrst boke of the kynges wyth the churche thys weke.

Abcdefg Abcdefg
Reade with the churche thys weake the seconde boke of kynges.

Abcdefg
Reade thys weake the thyrde.

Abcdefg
Faste
Saynt John Bapti.
Abcdefg
Reade the iiij. boke
Abcdefg
Faste
Saynt Peter and Paule.

HE July hath .xxxi. daies
The mone hath .xxx.

On the .vi. sondaye after Trinite. g
Remembre ye not þ all Rom. vi. A Reade the
For I say vnto you &c. Mat. v b kynges yet
c
d
e
f
g

On þ .vij. sondaye after Trinite. A Reade this
I wyll speake grosly &c. Rom. vi. b weke þ Cro-
In those dayes when Mar. viij. c nycles called
d Paralipo.
e
f
g

On the .viij. sondaye after Trini. A
Therfore brethre we are. Ro. viij. Rede þ Cro
Beware of false prophe. Mat. vij b nicles styll
c
d
e
On saynt Mary Magdalēs daye f
Prouerbes .xxxi. Chapter. g
And one of the Phariles. Lu. viij. A Mary Mag-
On the .ix. sondaye after Trinite. b dalene
That we shulde not lust. i. Cor. x. c Fast.
There was a certayne. Lu. xvi. d Saynt Ja-
On saynt James þ apostles daye. e mes daye.
Now therfore ye are no. Ephe. ij. f Reade the
Then came to him the. Mat. xx. g Cronicles.
On the .x. sondaye after Trinite. A
Ye knowe that ye were. i. Cor. xij. b Reade the
And when he was come. Lu. xix. c Cronicles.

HU August hath .xxxi. dayes. The mone .xix

Reade here the prouerbes with the church. The name of Jesu.

On the .xi. sondaye after Trinite.
Wrethrē as pertaynyn. i. Cor. xv.
And he put forth thys. Lu. xviij.
On the name of Jesus daye
Then Peter of the: Actu. iiij.
Whyle he thus thought. Mat. i.

Reade here ecclesiastes fast. Assumption of our lady.

On the .xij. sondaye after Trinite
Such trust haue we. ij. Cor. iij.
And he departed agayne. Mar. viij
On the Assumption of oure Lady
Ecclesiasticus the .xxiiij. Chapter.
It fortuned as he went. Lu. x
On the .xiij. sondaye after Trini.
To Abrahā and his sede. Gal. iij
Happy are the eyes. Lu. x.
On Saynct Bartholomewes daye
Now therfore ye are no. Ephe. ij.
And there was a stryfe. Lu. xxij.
On the .xiiij. sondaye after Trini.
I saye walke in the spyrite. Gal. v
And it chaunced as he &c. Lu. xvij

Reade here the hystory of Jod. Fast S. Barthylmewes day

Reade the hystory of Toby.

HI Septēber hath.xxx.
dayes. Themone.xxix

On the.xv. sondaye after Trini.
Yf we lyue in spyrete: let vs. Ga.v
No man can serue two. Math.vi

On the natiuite of our Lady.
Ecclesiasticus / the.xxiiij. Chapter
Thys is the boke of the. Mat.i.
On the.xvi. sondaye after Trini.
Wherfore I delyre ỳ ye. Ephe.iij
And it fortuned after that. Lu.viij

On the.xvij. sondaye after Trini.
I therfore whych am in. Eph.iiij.
And it chaunced that he. Lu.xiij.

On saynt Matthewes daye.
Ezechiel the fyrst Chapter.
And as Jesus passeth. Mat.ix.
On ỳ.xviij. sondaye after Trinite
I thake my god alwayes. i. Cor.i.
When ỳ Pharises had. Mat.xxij

On saynt Michaels daye.
He sent and shewed. Reue.j.
The same tyme ỳ disci. Mat.xv

e
f
g
A Reade here
b yet Toby
c
d
e Faste.
f Natiuite of
g our Lady.
A Reed Toby
b
c
d
e
f
g
A Reade here.
b the story of
c Judyth.
d Faste.
e Saynt Ma:
f thewes day.
g
A
b Reade here
c the hystory
d of Hester.
e
f S. Mychaell.
g

HEre October hath .xxvi. dayes. The mone .xxx

Rede the .i. boke of the makabytes.

On the .xix. sondaye after Trini.
And be ye renued in ỹ spi. Eph. iiij
And he entred into a shyp. Mat. ix

Rede the .i. boke of the makabytes.

On the .xx. sondaye after Trini.
Take hede therfore ỹ ye Ephe. v.
The kyngdō of heauē is. mat. xxij

Rede the seconde boke of the makabytes.

On the .xxi. sondaye after Trini.
Fynally my brethren be. Ephe. vi.
And there was a certayne. Jo. iiij

Saynt Lukes daye.

On saynt Lukes daye.
Ezechyel the .xxij. Chapter.
After these thynges ỹ Lord. Lu. x

Rede the seconde of ỹ makabytes.

On the .xxij. sondaye after Trini.
And I am surely certifyed. Phi. i
Therfore is ỹ kyngdō. Mat. xxij

Fast.
Symon and Judas day

On saynt Symō and Judas day
For we knowe well that. Ro. viij
This commaunde I you ỹ. Jo. xv.

Rede Ezechyel.

On the .xxiij. sonday after Trini.
Brethren followe me. Philip. iij.
Then wēt ỹ Pharyses. Mat. xxij

XI Nouember hath .xxx. daies. The mone .xxix

On the Alhallowen daye. d Alhallowen
And I saw another ãgell. Apoc. viij e daye.
When he saw the people. Mat. v. f
On the .xviij. sondaye after Tri. g M Readeeze
For thys cause we also. Colloss. i. a chyel.
Whyle he thus spake. Mat. ix. b
c
d
e
f
g

On the .xxv. sondaye after Trini. a Readeeze
Hieremye the .xxiij. Chapter. b chyel.
Then Jesus lyfte vp hys. Joh. vi c
d
e
f
g

On saynt katherins daye. a Readeeze
Ecclesiasticus the .li. Chapter. b chyel.
Agayne the kyngdome. Mat. xiij c
The sonday next vnto s. Andrewes d
daye is euer the fyrst sonday of e
Aduent be it before or after. f
Thys also we knowe. Rom. xiij. g A Redeeze
whē they drew nygh &c. mat. xxi. a
b
On saynt Andrewes daye. c
For the beleue of the herte. Ro. x. d
As Jesus walked to the. Mat. iiij

HL December hath. xxxi dayes. The mone. xxx

	g	
Rede Isaie	A	On the seconde sondaye in aduēt.
fyll.	b	Whatsoeuer thynges arē. Ro. xv.
	c	And there shall be sygnes. Lu. xxi
	d	On saynt Nicolas daye.
S. Nicolas	e	Ecclesiasticī. xliiij. Chapter.
Fall.	f	For lykewyse a certayne. mat. xxv
Conception.	g	On the conception our Lady.
of our Lady.	A	Ecclesiasticī. xxiiij. Chapter.
Rede Isaye	b	This is the boke of the. Mat. i.
fyll.	c	On the thyrde sondaye of aduent
	d	Let men this wyse elke. i. Cor. iiij.
	e	Whē Iohn beyng in &c. Mat. xi.
	f	
Rede Isaie	g	
fyll vntyll.	A	On the. iiij. sondaye of aduent.
the fyrst ly:	b	Reioyce Phil. iiij. And this. Io. i.
daye after	c	On S. Thomas the apostles daye
newe yeare.	d	Now therfore ye are no. Ephe. ij.
Fall.	e	But Thomas one of x. xij. Io. xx.
Saynt Tho:	f	On Christmasse euen.
mas daye.	g	Paule x. to. i. The byrth. mat. i.
	A	On Christ masse daye.
Fall.	b	God in tyme. heb. i. In ỹ be. Io. i.
Christ masse.	c	On saynt Steuens daye.
S. Steuen.	d	And Steuen full of fayth. Act. vij
S. Iohn.	e	Wherfore beholde I sēt. mat. xxiij
Innocentes.	f	On saynt Iohn daye.
	g	Ecclesi. xv. Folow me peter. Io. xxi
		On the Innocentes daye.
		And Io. Re. xxiiij. Beholde. mā. i

The passion:

A lesson of the Gospell of S. John declaryng the passion of our master Christ. Johan. xviij.

WHan Jesus had spoken these wordes/ he went forth with hys disciples ouer the brouke Cedron/where was a garden/into ye whych he entred with hys disciples. Judas also/whiche betrayed hym/knewe the place/ for Jesus often tymes resorted thyther with his disciples. Judas thā after that he had receyued a bonde of men/and ministers of the hygh prestes and Pharyses/ came thyther wyth lanternes and fyre brandes and weapons. Than Jesus knowynge all thynges ẏ shulde come on hym/went forth/and sayde vnto them/whome seke ye? They answered hym: Jesus of Nazareth. Jesus sayde vnto thē: I am he. Judas also whiche betrayed hym stode with them. But as sone as he had sayd vnto them/ I am he/ they went backwardes/and fell to the grounde. And he asked them agayne/whom seke ye? They sayd: Jesus of Nazareth. Jesus answered. I sayd vnto you/ I am he. If ye seke me/let these go their waye/ ẏ the sayeng myght be fulfylled/whych he spake: Of thē which thou gauest me/haue I not lost one. Simon Peter had a swerd/ and drewe it/ and smote the hyghe prestes seruaunt/ & cut of hys ryght eare. The seruauntes name was Malchus. Than sayde Jesus vnto Peter/put vp thy swearde into his shethe: shal I not drynke of the cup/ whych my father hathe gyuen me? Than the cōpany/and ẏ captayne/ and the ministers of the Jewes toke Jesus and bound

hym/

hym/and led hym awaye to Anna fyrste: for he was father lawe vnto Cayphas/whych was the hyghe prest that same yere. Cayphas was he that gaue counsell to the Jewes that it was expedient that one man shulde dye for the people. And Symō Peter folowed Jesus/& an other disciple/that disciple was knowen of the hyghe prest & went in wyth Jesus into the palays of the hye prest. But Peter stode at the doze wythout. Than went oute that other disciple whych was knowen vnto the hyghe preste/and spake to the damsel that kept the doze/ and brought in Peter. Than sayde the dāsell that kept the doze/vnto Peter. Art not thou one of this mans disciples? He sayde: I am not. The seruaun-tes and the ministres stode there and had made a fyre of coles for it was colde/and they warmed them selues. Peter also stode amonge them/and warmed hym selfe. The hyghe preste asked Jesus of his disciples/and of his doctrine. Jesus answe-red hym: I spake openly in ỹ worlde. I euer taught in the synagoge and in the temple/where as all the Jewes resorted/and in secret haue I sayde no-thynge/why askest thou me? Axe them whyche he-arde me/what I sayde vnto them. Beholde/they can tell what I sayde. Whan he hadde thus spokē/ one of the ministers/whyche stode by/smote Jesus on the face/sayenge: Answerest thou the hyghe preste so? Jesus answered hym: Yf I haue spoken euell/beare wytnesse of the euell: Yf I haue spo-ken well/why smytest thou me? And Annas sente hym bounde vnto Cayphas the hyght preste Symō Peter stode/& warmed hym selfe. And they sayd to hym: Arte thou not also one of his disciples? He de-nyed it/
nyed it/

nyed it/and sayde: I am not. One of the seruau-
tes of the hyghe preste (hys colyn/whose eare Pe-
ter smote of) sayde vnto hym: Dyd not I se the in
the garde wyth hym? Peter denyed it agayne/and
immediately the cocke crewe. Than led they Jesus
from Cayphas into the hall of iudgemēte. It was
in the morynge/and they them selues wente not
into the iudgemente hall/least they shulde be defy
led/but that they myght eate the Paschal Lābe.
Pylate then wēt oute vnto them/and sayd; what
accusacyō bringe you agaynst this man? They an-
swered/& sayde vnto hym: Yf he were not an euell
doer/we wolde not haue delyuered hym to the.
Than sayde Pilate vnto them: Take ye hym/and
iudge hym after youre owne lawe. Than the Jew-
es sayd vnto hym: It is not lawfull for vs to put
any mā to death. That ỹ wordes of Jesus myght
be fulfylled/ whyche he spake sygnifyeng what
death he shulde dye. Than Pylate entred into the
iudgemente hall agayne. And called Jesus/and
sayde vnto hym: Art thou the kynge of the Jewes?
Jesus answered: Sayst thou that of thy selfe/or
dyd other tel it the of me? Pylate answered: Am I
a Jewe? Thyne owne nacyon and hygh prestes ha-
ue delyuered the vnto me. What hast thou done?
Jesus answered: My kingdō is not of this worlde.
Yf my kyngdome were of thys worlde/than wolde
myne surely fyght/that I shulde not be delyuered
vnto the Jewes/but nowe is my kyngdome not
from hence. Pylate sayde vnto hym: Arte thou a
kynge than? Jesus answered: Thou sayst that I
am a kynge. For thys cause was I borne/and for
thys cause came I into the worlde/that I shulde

beare wytnes vnto the trouthe. And all that are of the trouthe heare my voyce. Pylate sayde vnto hym: What thynge is trouthe? And when he had sayde that/he went out agayne vnto the Jewes/ and sayde vnto them: I fynde in hym no cause at all/ye haue a custome/that I shulde delyuer you one loose at Easter. Will ye ỳ I let loose vnto you the kyng of the Jewes? Than cryed they all agayne/saynge: Not hym/but Barrabas. That Barrabas was a robber. Than Pylate toke Jesus and scourged hym. And the souldyers wounde a crowne of thornes/and put it on hys heade. And they dyd on hym a purple garmente/and sayde: Hayle kynge of the Jewes. And they smote hym on the face. Pylate wente forthe agayne/and sayde vnto them: Beholde/I bynge hym forth to you/that ye maye knowe/that I fynde no fawte in hym. Than came Jesus forth wearynge a crowne of thorne and a robe of purple. And Pylate sayde vnto them. Beholde the man. When the hyghe prestes and mynysters sawe hym/they cryed/sayenge: Crucyfye hym/Crucifye hym. Pilate sayd vnto them: Take ye hym/and crucifye hym. For I fynde no cause in hym. The Jewes answered him/we haue a lawe/and by oure lawe he ought to dye: because he made hymselfe the sonne of God. When Pylate hearde that sayenge/he was the more afrayde/and sayde vnto Jesus/whence art thou? But Jesus gaue hym none answere. Than sayde Pylate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifye the/and I haue power to lowse the? Jesus answered/thou couldest haue no power at all agaynst

me/

me/ except it were gyuen the from aboue. Therfore he that delyuered me vnto the/is more in synne. And from hens forthe/sought Pylate meanes to lowse hym. But the Jewes cryed/sayenge: yf thou let hym go/thou arte not Cesars frende. For who so euer maketh hym selfe a kynge/is agayns Cesar. Whan Pylate herde that sayinge/ he brought Jesus forthe/and sat downe to gyue sentence/in a place called the Pauement: but in the Hebrue tongue Gabbatha. It was the Sabboth euen / whych falleth in the Easter feast/and about the syxte houre. And he sayde vnto the Jewes: Beholde youre kynge. They cryed/away wyth hym/away wyth hym/ crucyfy hym. Pylate sayde vnto them. Shall I crucyfye youre kynge? The hyghe prestes answered we haue no kinge but Cesar. Than delyuered he hym vnto the to be crucyfyed. And they toke Jesus and led hym away. And he bare his crosse and went forth into a place / called the place of dead mens sculles (whych is named in Hebrwe Golgatha/) where they crucifyed hym: and wyth hym two other on eyther syde one/and Jesus in the myddes. Pylate wrote hys tytle/and put it on the crosse. The wrytynge was/Jesus of Nazareth/kynge of the Jewes. Thys tytle red many of the Jewes. For the place where Jesus was crucifyed/was nyghe to the cytie. And it was wrytten in Hebrue/Greke/ and Latyn. Than sayd the hyghe prestes of the Jewes to Pylate. Wryte not kynge of ỹ Jewes/but that he sayde/I am kynge of the Jewes. Pylate answered & sayd: What I haue wrytten/that haue

I wrytten. Than the ſouldyours whan they had
crucifyed Jeſus/toke hys garmentes (& made foure
partes/to euery ſoudyer a parte/and alſo his cote.
There was a cote wythout ſeme/wrought vpon
throughout. And they ſayde one to another: Let vs
not dyuide it/but caſte lottes who ſhall haue it.
That the ſcripture myght be fulfylled / whych
ſayth: They parted my rayment amõge them/and
on my cote dyd caſte lotes. And the ſouldyers dyd
ſuche thynges in dede. There ſtode by the croſſe of
Jeſus hys mother/and hys mothers ſyſter. Mary
the wyfe of Cleophas / and Mary Magdalene.
Whan Jeſus ſawe hys mother/and the diſcyple
ſtandynge/whome he loued/he ſayde vnto hys mo
ther: Woman/beholde/thy ſonne. Than ſayde he
to the diſcyple: Beholde/thy mother. And frome
that houre the diſcyple toke her for hys awne. Af-
ter that whan Jeſus perceyued that all thynges
were perfourmed/that the ſcripture myght be ful-
fylled/he ſayde: I thyrſt. There ſtode a veſſelfull
of vynegre by. And they fylled a ſponge wyth vy-
negre/and wounde it aboute wyth yſope/and put
it to hys mouth. Aſſone as Jeſus had receyued of
the vyneger/he ſayde: It is fynyſhed. And bowed
hys heade/and gaue vp the ghoſte. The Jewes
than becauſe it was the Sabboth euen/that the
bodyes ſhulde not remayne vpon the croſſe on the
Sabboth daye (for that Sabboth daye was an
hyghe daye (beſought Pylate that they⁊ legges
myght be broken/and that they myght be taken
downe. Than came the ſouldyers/and brake the
legges of the fyrſte/and of the other/whyche was
crucifyed wyth Jeſus. But whã they came to Je-
ſus

sus/and sawe that he was deade alreadye/ they brake not hys legges/but one of the souldyers w a speare/thrust hym into the syde/and forthwith came out bloude and water. And he that sawe it/ bare recorde/& hys recorde is true. And he knowe: eth that he sayth true/that ye myght beleue also. These thynges were done that ꝑ scripture myght be fulfylled: ye shall not breake a bone of hym. And agayne an other scripture sayethe: They shall loke on hym/whome they pearced. After that Joseph of Aramathia (whyche was a disciple of Jesus/ but secretlye for feare of the Jewes) besought Pylate/that he myght take downe the body of Jesus. And Pylate gaue hym licence. And there came also Nicodemus/whyche at the begynnynge came to Jesus by nyghte/& brought of myrre and aloes myngled together/aboute an hundred pounde wayght. Than toke they the bodye of Jesu/and wounde it in lynnen clothes wyth the odoures/as the maner of the Jewes is to burye. And in the pla ce where Jesus was crucifyed/was a garden/and in the garden a new sepulchre/wherein was neuer mā layde. There layde they Jes⁹ because of ꝑ Jewes Saboth euē/for ꝑ sepulchre was nyghe at hāde.

℣ Wersycle. Thou that suffredest for vs.

℟ Answere. Lorde haue mercye on vs.

℣ A prayer.

O Lorde whyche hast displayed thyne handes and fete/and all thy body on a crosse for our synnes/and suffredest the Jewes to set a crowne of thorne on thy heade/in despyte of thy moste ho: ly name. And for vs synners dyddest suffre syue gre uous woundes gyue vs thys daye and euer the bles

of lyght/lente/and vnderstandynge of pleasaunce/ abstinence/paciens/humilite/and chastite/and a pure conscience euermore. By the Jesu Christe our sauioure of the worlde./ whych lyuest and reygnest wyth the father and the holy ghost/God. Worlde wythout ende.

O Lord for thy great mercy and grace/Helpe thy people/that so fayne wolde haue/

Thy holy Gospell preached in euery place. And that thou thy flocke may saue/

From the daunger of eternall fyre/

For whyche all Christen people praye and desyre So be it.

¶ A lesson of the Gospell of Saynt Luke. mencionyng the resurrecyon of Christ. Luke. xxiiij.

¶ The vpon one of the Sabbothes very early in the morning/they came vnto the Sepulchre and brought the spyces whych they had prepared and certayne women wyth them. Neuertheless they founde the stone rolled awaye from the sepulchre/and went in/and founde not the body of the Lorde Jesu. And it happened as they were amased therat/beholde there stode by them two men in shynynge garmentes. And they were afrayd/ and cast downe theyr faces to the earth. Then sayd they vnto them: Why seke ye the lyuynge amõge the dead? he is not here/but is ryssen vp. Remember how that he told you whyle he was yet in Galyle/ and sayd: The sonne of man must be deliuered in to the hãdes of synners/and be crucified/and the thyrde daye ryse agayne. And they remembred hys wordes/and wente from the sepulchre/and tolde

all thys vnto the eleuen & to all the other. It was Mary Madgalene and Johanna/and Mary Ja: mes/and the other wyth them/that tolde thys vn to the Apostles. And theyr wordes semed vnto thē as thoughe they had bene but fables/and they be: leued them not. But Peter arose and ran to the se: pulchre/and stouped in/and sawe the lynnen clo: thes layde by them selues/& departed. And he won dred wythin hymselfe at ỳ whych had happened.

¶ Thankes be to God.

¶ A lesson of the Gospell of S. Marke mencionynge the ascensyon of Chryst.

Marke. xvi.

AT the last/as the eleuen sat at ỳ table/he she: wed hymselfe vnto them/and rebuked theyr vnbeleefe/and the hardnes of theyr hert/because they beleued not them whyche had sene hym ry: sen. And he sayde vnto them: Go ye your way into all the worlde/and preache the Gospell vnto all creatures. Who so beleueth and is baptysed/shall be saued: But who so beleueth not shall be dāned. As for the tokens which shall folow thē that bele ue/these are they: In my name shall they caste out deuels: Speake wyth newe tongues: dryue awaye serpentes: And yf they drynke any deadly thynge/ it shall not hurte them: They shall laye theyr han des vpō the sycke/and they shall recouer. And the Lorde/after that he had spoken vnto them/was taken vp into heauē/and sytteth at the vyght hād of God. And they went oute/and preached euerye where. And the Lorde wrought wyth them and cō fyrmed the worde wyth tokens folowynge.

¶ An order and forme of byddynge of the bedes by the kynges commaundementes.

YE shall praye for the whole Congregacyon of Chrystes Church/and specially for thys churche of Englande/ wherin fyrst I commende to youre deuout prayers the kynges most excellent maiestye/ supreme head immediatly vnder God of the spyritualtie & temporalitie of the same churche/and for the prosperite of the noble Prynce Edwarde hys sonne.

¶ Secondely ye shall praye for the clergye/the Lordes temporal and commons of thys realme/beseechynge almyghtye God to gyue euery one of them in hys degre grace to vse thē selues in suche wyse/ as maye be to hys contentacyon/the kynges honoure and the weale of the realme.

¶ Thyrdly ye shall praye for the soules that be departed abydyng the mercy of almyghty God/that it maye please hym rather at the contemplacyon of youre prayers to graunt them the fruycyon of hys presence.

¶ The seuen peticyons of the Pater noster.

¶ The fyrst peticyon.

OVre father whyche arte in heauen hallowed be thy name.

¶ The seconde peticyon.

Thy kyngdome come.

¶ The thyrde peticyon.

Thy wyll be done in earth as it is in heauen.

¶ The fourth peticyon.

Gyue vs thys daye oure dayly bread.

¶ The

¶ The syxt petition.

And forgyue vs our trespaces / as we forgyue the that trespace agaynste vs.

¶ The syxte petition.

And let vs not be led into temptacyon.

¶ The seuenth peticyon.

But delyuer vs from euyll. Amen.

¶ The salutation of the aungell called the Aue Maria.

Hayle Marye full of grace: the Lorde is wyth the. Blessed arte thou amonge women. And blessed is the fruyte of thy wombe. Amen.

¶ The Symbole or Crede of the great doctour Athanasius dayly red in the churche.

Whosoeuer wyll be saued before all thinges / it is necessary that he holde the catholyke fayth.

Whyche fayth / but yf euery man wyll kepe whole and inuiolate / wythout doute he shall eternally perysh.

Thys truely is the Catholyke faythe / ꝑ we worshyp one God in Trinite / and ꝑ Trinite in vnite.

Neyther confoundynge the persones / Neyther seperatynge the substaunce.

The person of the father is one / the person of the sonne another / the person of ꝑ holy ghost another.

But of the father / of the sonne / and of the holy ghost / there is one diuinite / equall glory coeternall maiestye.

Suche as is the father / suche is the sonne / suche is the holy ghost.

The father is vncreate / the sonne vncreate / the holy ghost is vncreate.

The fa-

The father is immesurable / the sonne immesurable/the holy ghost immesurable.
The father is euerlastynge/the sonne euerlastynge the holy ghost euerlastynge.
And not withstandynge there be not thre euerlastynge but one euerlastynge.
Euen as there are not thre vncreate / nor thre vnmesurable/but one vncreate and one vnmesurable.
In lyke maner is the father almyghtye/ the sonne almyghtye/and the holy ghoste almyghtye.
And yet be they not thre almyghtyes / but one God almyghty.
So the father is God / the sonne God/ the holye ghost is God.
And yet be there not thre gods/but one God.
So the father is the Lorde/ the sonne the Lorde/ the holy ghoste the Lorde.
And yet be they not thre Lordes/but one Lorde.
For as we be compelled by the christian veritie to confesse seperatly euery one person to be God and Lorde.
So are we prohybite by the catholyke religion of Christes fayth/to saye that there be thre goddes or thre Lordes.
The father is made of none/ neyther created/ nor gotten.
The sonne is fro the father alone/ neyther made/ nor created/but gotten.
The holy ghoste is from the father/and the sonne/ neyther made/created/nor gotten/but procedynge.
And so is there but one father / not thre fathers/ one sonne / not thre sonnes / one holy ghost / not thre holy ghostes.

And

And in thys Trinite/there is none before or after another/nothynge more/or lesse/but all the thre personnes be coeterne/and coequall to them selfe. So that by allwayes as nowe it hath bene aboue sayde/the Trinite in vnite/and the vnite in Trinite may be worshypped.

He therfore that wyll be saued/lett hym vnderstande thus of the Trinite.

But it is necessarye vnto euerlastynge helth/that euery Christian beleue also faythfully the incarnacyon of our Lorde Jesu Christe.

It is therfore the ryght fayth/that we beleue and confesse that oure Lorde Jesu Christe the sonne of God/is God and man.

He is God by the substaunce of the father gotten before all worldes/and he is man by the substaunce of hys mother borne in the worlde.

Perfecte God/perfecte man beynge of a soule reasonable and of fleshe humayne.

Equall to the father by hys godhed/lesse than the father by hys manhed.

Whych though he be God and man/yet is there not twayne/but one Christe.

Truely he is one not by the conuertynge of hys godhed into manhed/but by assumptynge of hys manhed into godhed.

Beynge one to all ententes/not by confusyon of substaunce/but by vnite of person.

For as ỹ reasonable soule and the fleshly body is one/maketh one man/so God and man is one Christe.

Whyche suffered deathe for oure saluacyon descended to hell/and rose from death the thyrde daye.

Whyche ascended to heauens lyttely at the ryght

hande of God the father almyghty/frō thence shall he come to iudge the quycke and the deade.

At whose comynge all men muste vpse wyth theyr bodyes/and shall geue accompte of theyr owne prop̄re dedes.

And they that haue done well/ shall go into euerlastynge lyfe/ they that haue done euell into euerlastynge fyre.

This is the catholyke fayth/whych except euery man faythfully and stedfastly do beleue/he cannot be saued.

¶ The Crede/or the twelue Artycles of the Chrysten fayth.

¶ The fyrste artycle.

I Beleue in God the father almyghty / maker of heauen and earth.

¶ The seconde artycle.

And in Iesus Chryste his onely sonne our Lorde.

¶ The thyrde artycle.

Whyche was conceaued by the holy ghoste/ borne of the virgyn Mary.

¶ The fourth artycle.

Suffred vnder Ponce Pylate/was crucifyed/dead/buryed/and descended in to hell.

¶ The.v. artycle.

And the thyrde daye he arose agayne frō deathe.

¶ The.vi. artycle.

He ascended into heauen/and sytteth on the ryghte hande of God the father almyghty.

¶ The.vii. artycle.

From thence he shall come to iudge the quycke and the deade.

¶ The.viii. artycle.

I beleue

I beleue in the holy ghost.

¶ The.ix.artycle.

The holy catholyke churche.

¶ The tenth artycle.

The communion of sayntes / the forgyuenes of synnes.

¶ The eleuenth artycle.

The resurrecyon of the body.

¶ The twelfth artycle.

And the lyfe euerlastynge. So be it.

¶ The abrogacyon of the holydayes.

FYrste that the feaste of Dedicacion of the churche shall in all places throughout this realme be celebrated & kepte on the fyrst sondaye of ꝑ moneth of Octobre for euer / and vpon none other daye.

¶ Item that the feaste of the ꝑtrō of euery churche with in this realme / called cōmonly the churche holydaye / shall not from henceforth be kepte or obserued as a holyday / as here to fore hath ben vsed / but that it shalbe lawfull to all and singuler persones / resydente or dwellynge wythin thys realme / to go to theyr worke / occupacion / or mistery / and the same truly to exercyse and occupye vpon ꝯ sayd feast / as vpon any other worke daye / excepte ꝑ sayde feaste of Churche holydaye be such as must be elles vniuersally obserued as a holy daye by this ordinaunce followynge.

¶ Also that all those feastes or holydayes whyche shall happē to occurre / eyther in the hervveste tyme / whyche is to be compted frō the fyrst daye of July vnto the .xxix. day of September / or els in ꝑ terme

tyme

tyme at Westmynster / shall not be kepte or obser-
ued from henceforth as holydayes / but that it maye
be lawfull for euery man to go to his worke or oc-
cupacion vpon the same / as vpon any other worke
daye / except alwayes the feastes of the Apostles of
our blessed lady / and of Saynt George / and .iiij.
Euangelistes / and Mary Magdalene. And also
suche feastes wherin the kynges Iudges at
Westmynster hall do not vse to syt in iudgemente /
all whiche shall be kepte holy and solempne of eue-
ry man / as in tyme past hath ben accustomed.

¶ Prouided alwayes that it may be lawfull vnto
all prestes & clarkes / as well secular as regular / in
the forsayde holydayes nowe abrogate / to synge /
or saye theyr accustomed service for those holy-
dayes in theyr churches / so that they do not the sa-
me solempnely nor do ryng to the same / after the ma-
ner vsed in hygh holydayes / nor do commaunde or
iudice ꝑ same to be kept or obserued as holydayes.

¶ Finally the feast of the natiuite of our Lorde / of
Easter / of the natiuite of Saynt Iohn Baptyste /
and of Saynt Mychaell archaungell / shall be from
henceforth accepted accepted and taken for the .iiij.
generall offynge dayes.

¶ And for further declaration of the premisses / be
it knowen that Easter terme begynneth all wayes
the .xviij. daye after Easter / reckenynge Easter daye
for one / and endeth the mondaye nexte after the
Ascencion daye.

¶ Trinite terme begynneth alwayes the wednys-
day next after the octaues of Trinite sonday / and
endeth the .xi. or .xij. daye of July.

¶ Myghelmas terme begynneth the .ix. or .x. daye
of Octo-

of October / & endeth the. xxviij. or. xxix. daye of Nouembre.

¶ Hyllary terme begynneth the. xxiij. or. xxiiij. day of Januarye / and endeth the. xij. or. xij. daye of Februarye.

¶ In Easter terme vpon the Ascencion daye.

¶ In Trinite terme vpon the natiuite of Sayne Iohn Baptist.

¶ In myghelmas terme vpon Alhallowen day. In Hyllary terme vpō Candelmas daye. The kynges iudges at Westmynster do not vse to syt in iudgement nor vpon any sondaye.

¶ A preface to the Matyns & the other houres declaryng the fyrst institution of them / and for what cause they be receaued & accustomed to be sayd in ỳ church / & amonge other Christians.

OF long tyme (Christen reader) it hath ben vsed in the church of God certayne houres to be appoynted to ỳ seruice of God and to prayer / in the which among other belynes man shulde of his Lorde God haue a herty & feruēt meditacion / and contemplacion / and a remembrance of the manifolde benefites & bountiful goodnes of God shewed to hym. The fyrst limitacio or apoyntmēt of houres was not by mās inuencio or deuise / but (as I read) was of God. In ỳ seconde boke of Moses I fynde ỳ almightye God cōmaunded ỳ twyse in the daye they shuld do sacrifice / sayeing: Euerye daye thou shalt offer two lammes / one in the morning / & another at nyght. Of the whych

one was

dne was called the moznyng sacrifyce/the other ꝑ
euenyng sacrifyce. As we nowe call the moznyng
ꝑayers Matens/and the euenyng ꝑayers euen-
songe. But that now our ꝑayers be distincted in
seuen houres/I thinke it taken of Dauid/ whych
seuen tymes in the day testifyeth that he ꝑayed
the Lozd/whych seuen tymes he dyd not apoynte
in one parte of the daye/but in diuers tymes/as in
the mozning/in ꝑ myddaye/& at nyght. Vespere/
mane/& meridie narrabo & annunciabo/ & exaudiet
vocē meā. After whom Danyell accustomed thryse
in the daye on hys knees to ꝑay. Of whom S. Ci-
ꝑiane doth testify it was taken that these houres
of ꝑime/the thyzd/the syxt & the nynth to be vsed
in the church/whych thyng I thynke not to be true
that only of hym thys vse was taken / but also of
the other(which we haue rehersed)which were be-
foze hym. S. Jerome accozdyngly to Daniels ma-
ner & custome of ꝑayer dyd diuide the day in thze
houres/& that by ymitacyon of the examples of the
new testament/that is in the mozning / whych is
the thyzd houre in the whyche tyme the holy ghost
inspired the Apostles/& in the syxte houre/ that is
at dynner tyme. As Peter dyd whych intendyng to
eate meate about the syxt houre ascended into the
garret to ꝑay. And the. ix. houre at which tyme Pe
ter and Johu ascended into the temple to ꝑaye/
whyche houre was called the. ix. houre of ꝑayer.
Occasion taken by these places of scripture/ & by ꝑ
exāples also of the same it is to be thought ꝑ these
houres hath ben receaued in the churche.

¶ God sane the kynge.

O Lorde open thou my lyppes.
And than shall my mouth shew for the thy prayse.
O God bende thy selfe in to my helpe.
Lord haste the to helpe me.
Glorye be to the father/ & to the sonne/ and to the holy ghost.
As it was in the begynnynge/ & as it is now/ & euer shalbe. Amen.

¶ Prayse ye the lorde.

¶ The Innuratorye. Mat. xi.

Come vnto me all ye that labour & are ladē/ & I shall refreshe you.

¶ The .xcv. Psalme.

Come & let vs ioyfully geue thankes vnto the lorde/ let vs reioyse in God oure sauyour/ let vs approche in to hys presens with prayse and thankes geuyng and synge we vnto hym in the Psalmes.

¶ Come vnto me all ye þ labour & are laden/ & I shall refreshe you.
For God is a great Lorde/ and a great kynge ouer all goddes/ in whose handes are the hertes of all the creatures of the erth/ and the hyghe hylles are at hys cōmaundement.

¶ And I shall refreshe you.

Domine labia mea aperies. Et os meū annunciabit laudem tuam.
Deus in adiutoriū meum intende.
Domine ad adiuuandum me festina.
Gloria patri et filio & spiritui sancto.
Sicut erat in principio & nunc & semper: & in secula seculorum amen.
Alleluia. Inuitat.
Uenite ad me omnes qui laborati et onerati estis & ego reficiam vos.
¶ Psalme .xcv.
Uenite exultemus domino, iubilemus deo salutari nostro: preoccupemus faciem eius in cōfessione & in psalmis iubilemus ei.
Uenite ad me omnes qui. &c.
Quoniam deus magnus dominus & rex magnus super omnes deos, quoniam non repellet dominus plebem suam, quia in manu eius sunt omnes fines terre: & altitudines montium ipse conspicit.
Et ego reficiā vos.

Quoniam ipse est mare & ipse fecit illud, & aridam fundauerunt manus eius: venite adoremus & procidamus ante deum, ploremus coram do[mino] qui fecit nos: quia ipse est dominus deus noster nos autem populus eius & oues pascue eius.

Hodie si vocē eius audieritis nolite obdurare corda vestra: sicut in exacerbatione secundum diem tentationis in deserto, vbi tentauerunt me patres vestri probauerunt et viderunt opera mea.

Et ego reficiā vos.

Quadraginta annis proximus fui generationi huic, et dixi semper hi errant corde: ipsi vero non cognouerunt vias meas quibus iuraui in ira mea si introibunt in requiem meam.

Venite ad me oēs qui laboratis & onerati estis & ego &c.

Gloria patri et filio & spiritui sancto

Sicut erat in principio et nunc & semper. Hymnus.

The see is hys/for he hath made it/and hys handes haue fashoned the erthe also/come therfore and let vs worshyp/ and fall downe before the Lord whych hath made vs/for he is our God/and we are the flocke of hys pasture and the shepe whome he dyrecteth.

Come vnto me all ye that &c.

To owe (the Gospell preached) yf ye heare his voyce/se that ye harden not your hertes/as they dyd in the place of temptacyō in wyldernes bytterly murmuryng and speakynge agaynst God/ where youre fathers tempted me & prouoked me to angre ye all thoughe they saw my myracles.

And I shall refresshe you.

Fourty yeres was I at debate/ chydyng wyth thys generacyon/ wherfore I sayde euer/theyr hertes are gone from me/they know not my wayes:to whom I swore in my great angre that they shold nat entre in to the lāde of my rest.

Come vnto me al ye that laboure & are laden & I shall refresshe you.

Glory be to the father/to the sonne and to the holy ghost.

As it was in the begynnyng: as it is nowe and euer shalbe. Amen.

The hymne.

Prayse

Prayſed be God oure father/ for he hathe geuēbs his ſonne to be oure ſauioure.

We are ſynners/ vnryghtwyſe/ ſolyſhe and fleſhly.

Chriſte is oure mercy ſtole: oure ryghtwyſnes: and oure wyſdome verely.

We are vnclene/ holdē vnder the daunger of deethe and ſynne.

Chriſte is oure holynes/ oure lyfe oure ſatiſfactyon/ and redemption.

Glorie be to the/ O lorde borne of the virgyn Marye/ glory to the father: and to the holy ghoſte. euer. Amen.

The. vij. Pſalme.

Lorde/ ye oure Lorde/ howe wonderfull reuerēde & clere is thy name ouer all the erthe.

Whiche haſte lyfted vp thy hyghe magnifycence aboue the heuens.

Ye and that/ by ꝑ mouthes of thy ſuckynge babes that can nat yet ſpeake haſt thou ſet vp the prayſe of thy myghte agaynſte thy enemyes: to confounde the aduerſary that wyll auenge hym ſelfe.

I ſhall therfore loke vp and wonder at thy heuens: lo/ theſe are the workes of thy fyngers/ the mone and ſtarres/ thou haſt ſet them ſo goodly.

Glorie tibi domine qui natus es de virgine cū patre & ſancto ſpiritu in ſempiterna ſecula amen.

Pſalmus. viij.

Domine dominus noſter: ꝙ admirabile eſt nomē tuum in vniuerſa terra.

Quoniam elenata eſt magnificentia tua ſuper celos.

Ex ore infantium & lactentium perfeciſti laudē ꝓpter inimicos tuos: vt deſtruas inimicum et vltorem.

Quoniā videbo celos tuos opera digitorum tuorum: lunā & ſtellas que tu fundaſti.

Quid est homo q memor es eius: aut filius hominis quoniam visitas eum.

Minuisti eum paulominus ab angelis gloria & honore coronasti eum & constituisti eum super opera. &c.

Omnia subiecisti sub pedibus eius omnes & boues vniuersas: insuper & pecora campi.

Volucres celi & pisces maris q̄ perambulant semitas maris.

Domine dominus noster q̄ admirabile est nomen tuum in vniuersa terra.

Gloria patri et filio et spiritui sancto.

Sicut erat in principio & nunc & semper.

Laetamur. xviii.

Celi enarrant gloriam dei et opera manuū eius annunciat firmamētum.

Dies diei eructat verbū: & nox nocti indicat scientiam.

Non sunt loquele neq̄ sermōes quorum non audiantur

But lo/what thynge is mā mortall þ thou thus remembrest hym: what is the sonne of Adam that thou regardest hym so greatly?

Thou hast made him nat much inferiour then Angelles: & so greate dignite & glorie haste thou endued hym.

Thou haste made hym Lorde of thy hande workes: thou hast cast all thynges vnder his fete: as flockes of shepe/all herdes of neate: and also the wylde beastes.

Youles of the ayre and fisshes of the see: and what so euer swymmeth in the water.

O Lorde/ye our Lorde: howe wonderfull reuerēt and clere is thy name ouer all the erthe.

Glorie be to the father/to the sonne and to the holy ghoste.

As it was in the begynnynge as it is now and euer shalbe. Amen.

The. xviii. Psalme.

The heuēs declare þ glorye & maiestie of god & þ firmamēt sheweth whatare hys workes.

One daye folowyng another wheteth continually our thoughtes & one nyght folowyng another encreseth our knowledge.

These creatures haue neyther speche nor wordes: neyther is theyr

voyces

voyce any where heard.

And yet theyr poyntyng and shewynge hathe taught all ꝯ world: and theyr dumme speache hathe gone forth in to al the coastes of ꝯ worlde.

He hath fastened in thē a tabernacle for the sonne: & he cometh forthe of hys cloudes lyke a bryde grome/ye lyke a freshe valyaunt knyght to make hys course.

From the farthest easte parte of the heuens cometh he forthe.

auyng hys recourse vnto the other extreme neyther is there any man that may hyde hym from his heate.

The law of God the Lord is perfecte/refreshyng the soule: the testimony of the Lorde is faythfull ministrynge wysedome to the vnlearned.

The commaundementes of the lorde are ryght:makyng glad the herte/those thīgis which God cōmaundeth are playne and pure: & they lyghten the eyes.

The feare of the Lorde is pure & holie/abydyng for euer:the pleasures of the Lord are true: & ryght in euery parte.

More worthy to be desyred then golde and precyous stones:sweter

boces eorum.

In omnem terrā exiuit sonus eorum & in fines orbis terre verba eorum.

In sole posuit tabernaculum suum: & ipse tanq̄ sponsus procedens de thalamo suo.

Exultauit vt gigas ad currendam viam a summo celo egressio eius.

Et occursus eius vsq̄ ad summum eius nec est qui se abscōdat a calore eius.

Lex domini immaculata conuertens animas testimonium domini fidele sapiētiam prestans parvulis.

Iustitie domini rectē letificantes corda preceptum domini lucidum illuminans oculos.

Timor domini sanctus permanet in seculum seculi iudicia domini vera iustificata in semetipsa.

Desiderabilia super aurum & lapidem preciosum multum & dulciora

super mel & fauum.

Etenim seruus tuus custodit ea in custodiend: illis retributio multa.

Delicta quis intelligit? ab occultis meis munda me et ab alienis parce seruo tuo.

Si mei nō fuerint dominati tūc immaculatus ero & emundabor a delicto maximo.

Et erunt ti complacēāt eloqa oris mei & meditatio cordis mei in cōspectu tuo semper.

Qui adiutor meus & redemptor meus.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper. ℭ Psal. xxviii.

Domini est terra & plenitudo eius: orbis terrarum & vniuersi qui habitant in eo.

Quia ipse super maria fundauit eam & super flumina preparauit eam.

Quis ascendet in montem domini: aut quis stabit in loco sancto eius.

Innocens manibus & then the hony combe whych it droppeth.

And thy seruaunt is taught and monyshed by them: that same obseruyng of them is a greate gyfte.

Who may attayne to the knowledge of hys synfull nature: pourge me fro my secrete synnes.

Yet & turne thou these greate synnes from thy seruaunt: leste they haue dominion ouer me/and then shall I be pure from euery great synne.

Let the wordes of my mouthe & the thoughtes of my herte be plesaunt and acceptable vnto the.

Lorde my defender & redemer.

Glory be to the father/to the sonne and to the holy ghoste.

As it was in the begynnynge: as it is nowe and euer shalbe. Amen.

ℭ The .xxviij. Psalme.

The Earthe is the Lordes & all that is conteyned therin the rounde worlde and all that in habyte it.

For in the see hathe he set hys foundacyons: & hathe buylde hym aboue the flodes.

Who shall clyme in to the hyll of the Lorde: or who shall abyde in hys holy place.

An innocent in hys dedes/and

he that

he that is pure in herte: that hathe nat extolled hym selfe proudly vnto vanyte/neyther hath swore ne for any deceyte.

Thys man shalbe fed wyth ȳ blessynge of the Lorde: and wyth the mercy of God hys sauyour.

Thys is the nacyon gyuen all vnto hym and seketh hym: thys is ȳ very ryght Jacob.

Oye gates lyfte vp youre selues ye gates euerlastinge be ye opened and thys glorryouse kyng shall entre in.

Who is thys kynge that is so glorryous: it is the myghty valyaunte Lorde/noble in power/a Lord excellente in strengthe to wage batayll.

Oye gates lyfte vp youre selues ye gates euerlastyng be ye opened and the glorryous kynge shall entre in.

Who is thys kynge that is so glorryouse: it is the lord of hostes it is he that is thys glorryouse kynge.

Glory be to the father/to the sonne and to the holy ghoste.

As it was in the begynnyng: as it is nowe and euer shalbe. Amen.

℣ The anthemne. Roma. iij.

All we are synners/and haue nede of the glory of God. Verficle.

mundo cor der: q̄ non accepit in vano animam suā, nec turauit in dolo proximo suo.

Hic accipiet benedictionem a domino: et misericordiam a deo salutari suo.

Hec est generatio querentium eū querentium faciem dei Jacob.

Attollite portas principes vestras, & eleuamini porte eternales & introibit rex glorie.

Quis est iste rex glorie? dominus fortis & potens: dominus potens in prelio.

Attolite portas principales vestras & eleuamini porte eternales & introibit rex glorie.

Quis est iste rex glorie? dominus virtutum ipse est rex glorie.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper & in secula seculorū. Amen. Ro. iii ān. Omnes enim peccauerunt & egēt gloria dei. Verse.

Qui est pignus hereditatis nostre in redemptionem acquisitionis in laudē gloie ipsius.

℣. Esto dñe salis.

PAter noster q̄ es in celis sanctificet̄ nomen tuū. Adueniat regnum tuum. Fiat voluntas tua sicut in celo & in terra. Panē nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra. Sicut et nos dimittimus debitoribus nostris et ne nos inducas in temptationē. Sed libera nos a malo. Amen.

Aue maria gratia plena dominus tecum benedicta tu in mulieribus & benedictus fructus ventris tui.

Et ne nos ind. &c. Sed libera nos.

Beati qui persecutionē patiuntur propter iusticiam quoniam ipsorum est regnum celorum.

Mat. x.

Ecce ego mitto vos sicut oues in medio luporum: estote igitur prudentes sicut serpentes et

Ephe. i. In what thynge stondeth the glory of God. Answere. In the fre forgeuenes of synnes of hys cleare mercy only.

¶ The seuen petycyons of the Pater noster.

OVre Father whyche arte in heuen / halowed be thy name. Thy kyngdome come. Thy wyll be done in erth as it is in heuen. Gyue vs thys daye our dayly breade. And forgyue vs oure trespaces/as we forgyue thē that trespas agaynst vs.

And let vs not be ledde into temptacyon. ut delyuer vs frome euyll. Amen.

¶ The salutacyon of the Aungell called the. Aue Maria.

HAyle Mary full of grace: the Lorde is wyth the. Blessed art thou amonge women/ And blessed is thy frute of thy wombe: Amen. The blessynge.

Lorde we beseche the of thy blissynge. The answere. Blessed are they that suffre persecutyon for ryght wylnes / for theyrs is the kyngdome of heauen. Amen.

¶ The fyfte lessone. Mat. x.

LO I sende yowe forth as the ye amōge wolues / be therefore wyse as serpentes: and

innocent

innocēt as doues: beware of those men/for they shall delyuer yow vp to ꝑ coũselles & shall scourge yow in their synagoges/and ye shalbe brought to ꝑ heed rulers & kinges/ for my sake in wytnes to thē and to the gentyles: but whē they put you vp / take no thought what or how ye shall speake: for it shalbe geuē yow euen in the same howre what ye shall saye for it is not you ꝑ speaketh but ꝑ spirit of your father wiche speaketh in you. And Lorde thou haue mercy vpon vs.

℣ The answer. Joan. xvi. ℟ Theis thynges haue I sayde vnto yow because ye shulde not be hurte in yower faithe. They shall excōmunicate yow/ye ꝑ tyme shall come ꝑ whosoeuer killeth yow shal thinke ꝑ he doth hyghe seruyce to God.

℣ The verse. Suche thinges shall they do vnto you because they haue not knowē ꝑ father nor yet me. ℟ They shal excōmunicate yowe. &c.

℣ The blessynge. Lorde we beseche ꝑ of thy blessynge. ℟ The answer. Blessed are ꝑ poore in spirit for theirs is the kyngdome of heauen. Amē.

℣ The secōde lessone. Hebreos. xij ℟ De burdē of synne cast awaye: let vs rūne with pacience vnto the batayle that is set before vs lokynge

simplices sicut columbe. Cauete autem ab hominibus tradent enī vos in consiliis & in synagogis suis flagris cedēt vos quin & ad principes ac reges ducemini propter me in testimonium ipsis ac gentibus. Cum autem tradiderint vos ne sitis soliciti quomodo aut quid loquamini dabitur enim vobis in illa hora quid loquamini non enim vos estis illi loquē. Tu autem domine miserere nostri. Hec locutus sum vobis vt non scandalizemini. &c. Joh. xvi.

℣ Iube domine. &c. ℟ Beati pauperes spiritu quoniam ipsorum est regnum celorum.

℣ Deponentes omne pondus & circūstans nos peccatum per patientiā curramus ad propositū nobis certamē

aspicientes in autorem fidei & consummatorē Jesum: q̄ p̄posito sibi gaudio sustinuit crucē, confusione contēpta, atq; in dextera sedis dei sedet. Recogitate enim cū qui talē sustinuit a pctōribus aduersum semetipsū cōtradictionē, ne fatigemini, animis vestris deficientes nondū enim vsq; ad sanguinē restitistis, aduersus peccatum repugnātes & obliti estis cōsolationis, que vobis tanq̄ filiis loquitur, dicēs, fili mi noli negligere disciplinā dñi neq; fatigeris dū ab eo arguēris, quē enim diligit dominus, castigat flagellat aūt omnem filiū quem recipit.

Hebreos. xij.

Si disciplina perseuerate tāq̄ filiis vobis offert se deus quis enī filius quē non corripit pater.

Petrus. Quodsi extra disciplinā estis cui⁹ participes facti sūt omnes ergo adulteri sed non filij estis.

ys lokinge vnto Jesus the aucto^r and fynysher of ower faith whiche for the ioye þ was set before hym abode the Crosse and despysed the shame/& is set downe on the rygh hande of the trone of God. Cōsider therfore howe that he suffered suche spekynge agaynste hym of synners lest ye shulde be weryed & faynte in yower myndes for ye haue not yet resisted vnto bloud thedinge agaynste synne. And ye haue forget the consolacyon whiche speketh vnto yowe as vnto chyldren. My sonne despyse not the chastenynge of the Lorde nether faynt when thou arte rebuked of him/for whom the Lorde louethe hym he chastneth: ye & he scourgeth euery sonne þ he receyuethe. But thou lorde haue mercy on vs.

The answere. Hebre. xij.

If ye shall enduer chastenynge God offerthe hym selfe vnto you as vnto sonnes. What sonne is that, whome the father chastene not? Peter. If ye be not vnder correccyon (wherof all are partakers) thē are ye bastards and not sonnes. what sonne is that? &c.

Lorde we beseche the of thy blessynge. Blessed are all men that truste in the lorde. Amen.

The

¶ The thyrde lesson. Sapi. v.

IN the laste iugemente when theis vngodly shall beholde the ryghtwisemen they shalbe troubled with horrible feare and shall merueill at their sodeyn helthe vnloked for/wailinge for the sorowfull anguyshe of theyr mynde saynge w̄in thē selues beinge heuy and mornynge for the anguishe of theyr mynde. Theis are they whome we had somtyme in derisyon: and into likelyhode of opprobrious laughter: but we oure selue beynge then with owt wittes had thought their lyfe had bene but madnes: and so their ende to haue bene wyth out honoure. but now se how they are counted amonge the chyldren of God and theyr heretage is amōge the saintes. Wherfore we ower selfe then erred and wente from the waye of the trouthe/ & ꝑ lyght of rightwisnes dyd not shyne vpō vs and the sonne of ryght vnderstondynge spronge not vpon vs we were wcried and tyerde in the waye of wyckednes & perdicyon: we walked harde & wery wayes / for the waye of the Lorde we knewe not. Lorde haue thow mercy on vs.

¶ Sapien. v.

Dum stabunt iusti in magna constantia aduersus eos qui se angustiauerunt & q̄ abstulerunt labores eorum. Videntes turbabūtur timore horribili & mirabuntur in subitatione insperate salutis gemētes pre angustia spiritus dicentes intra se penitentiā agentes & per angustiā spiritus gemētes. Hi sunt quos habuimus aliquādo in derisum & in similitudinem improperij. Nos insensati vitā illorum estimauimus insaniam et finem illorum sine honore Ecce quomodo computati sunt inter filios dei, & inter sanctos sors illorum est, & cetera ibidem.

The answer. Sapi. ir.

When

When ye were ministers of hys kyngdome ye iudged not ryght ye kepte not the lawe of ryghtewisnes nether ye walked after the wyll of God.

Hearfully & sharply shal he apeare vnto yow. For ryghte sharpe iugement shalbe done vpō theis ꝑare in auctorite. The verse. To ꝑ weake litelons is grasted mercy/ but the greate mightyōs shal sufker myghty stronge torments/ Fearfully & sharply. &c. Glory be to the father to the sonne & the holy goost. For ryght sharpe iugemēt.

¶ The longe of Auste & Ambrose.

WE prayse the (o God) we knowledge the to be the lorde.

All the erth dothe worshyp the whych art the father euerlasting. To the cry forthe al aungels: the heuens & al the powers therin. To the thus cryeth Cherubin: & Seraphyn contynually.

Holy. Holy. Holy. art thou. Lorde god of Sabaothe.

Heuen & erthe are fulfylled with the glorye of thy maiestye.

The glorypuse company of the Apostles prayse the.

The goodly felawefhyp of ꝑ prophetes worshyp the.

¶ Te deum laudamus: te dominum confitemur.

¶ Te eternum patrem: omnis terra veneratur.

¶ Tibi omnes angeli: tibi celi & vniuerse potestates.

¶ Tibi cherubin & seraphin: incessabili voce proclamāt. ¶ Sancte. ¶ Sanctus. ¶ Sanctus Dñs deus sabaoth ¶ Pleni sunt celi & terra maiestatis glorie tue.

¶ Te gloriosus apostolorum chorus.

¶ Te prophetarum laudabilis numer⁹.

¶ The kayr

The fayr felyshyp of martyrs do prayse the.

The holye cõgregacyon of fayth-full thorough out all the worlde magnify the.

Thy knowledge the to be the father of an infinite maiesty.

They knowledge thy honorable & very only Sonne.

They knowledge thy holye Ghoste to be a comforter.

Thou arte the kynge of glory O Christe.

Thou arte the euerlastyng sonne of the father.

Thou when thou shuldest take vpon the our nature to delyuer man / dydest nat abhorre the virgyns wombe.

Wh han thou hadest ouercomen ỹ sharpenes of dethe thou openedest the kyngedome of heuens to them that beleued in the.

Thou syttest on the ryght hande of God in the glorye of the father We beleue that thou shalte come to be our iudge.

Wherfore we praye the helpe thy seruauntes whome thou haste redemed with thy precyous blode.

Make them to be nombred wyth thy sayntes in ioye euerlastyng.

O lorde saue thy people & blesse thy

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta cõfitetur ecclesia.

Patrem immensæ maiestatis.

Veneradum tuum verum & vnicum filium.

Sanctum quoque paracletum spiritũ.

Tu rex glorie xpe

Tu patris sempiternus es filius.

Tu ad liberandum suscepturus hominem: non horruisti virginis vterum.

Tu deuicto mortis aculeo aperuisti credentibus regna celorum.

Tu ad dexteram dei sedes: in gloria patris.

Iudex crederis esse venturus.

Te ergo quesumus famulis tuis subueni: quos pcioso sanguine redemisti.

Eterna fac cũ sanctis tuis in glorie numerari.

Saluũ fac populũ tuum dñe & benedic

hereditati tue.
Et rege eos & extolle illos vsq; in eternum.
Per singulos dies benedicimus te.
Et laudemus nomen tuū in seculū: & in seculum seculi.
Dignare domine die iſto: sine peccato nos custodire.
Miserere nostri domine miserere nr̄i.
Fiat misericordia tua domine super nos: quemadmodū speramus in te.
In te domine speraui non confundar in eternum.

Deus in adiutorium meum intende.
Domine ad adiuuandū me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.
Psalmus. xcv.

Dominꝰ regnauit decorem indutus est: indutus est dominus fortitudinem et precinxit se.

thy heritage.
Gouerne and alſo lyfte them vp for euer.
We prayſe the euery daye.
And we worſhyp thy name euer worlde without ende.
O Lorde let it be thy pleaſure to kepe vs this day without ſynne.
O Lorde haue mercy vpon vs: haue mercy vpon vs.
O Lorde let thy mercye lyghten vpon vs euen as we truſt in the.
O Lorde I truſte in the / let me neuer be confounded.

The verſycle.

Chryſt is deed for our ſynnys.
The anſwer. And is ryſen agayne for our ryghtewyſnelle.

God bend thy ſelfe vnto my helpe.
Lorde haſte the to helpe me.
Glory be to the father / to the ſonne and to the holy gooſte.
As it was in the begynnyng: as it is nowe & euer ſhalbe. So moughte it be.

The .xcv. Pſalme.

The Lorde is kynge: hys maieſtye is gloryouſly arayed the Lorde hathe armed hym ſelfe wyth ſtrengthe / and hath gyrte hym ſelfe myghtely.

He hathe

He hathe surely buylded and set faste the rounde worlde: so that it shall nat be moued.

Thy seate was prepared in ceasion but thou thy selfe arte euerlasting.

The floodes are rysen (o Lorde) the floodes haue rored.

The floodes haue lyfted vp theyr stremes aboue ꝯ noyse of ꝯ greate stormy and troubled sees.

Mo cruelous is the Lorde whyche hathe hys residence aboue.

Thy wordes are sure and faythfull thy house is right fayre/ holy and goodly: the secrete holy place of the Lorde shall stande for euermore.

Glory be to the father/to the sonne: and to the holy goost.

As it was in the begynnyng: as it is nowe and euer shalbe.

So moughte it be.

The .xcv. Psalme.

Make ye melody vnto ꝯ Lorde all that dwell vpō the erth worshyp ye the Lord gladly.

Entre into his presence ioyfully.

Knowlege ye the Lorde that he is God: he hathe made vs / and nat we our selues.

We are his people and the flocke of hys pasture/ entre hys gates in confession

Etenim firmauit orbem terre: qui non commouebitur.

Parata sedes tua deus extunc a seculo tu es.

Eleuauerunt flumina dñe: eleuauerūt flumina vocē suā

Eleuauerunt flumina fluctus suos: a vocib⁹ aquarū multarum.

Mirabiles elationes maris: mirabilis in altis dñs.

Testimonia tua credibilia facta sūt nimis domum tuam decet sanctitudo dñe in lōgitudinē dierū.

Gloria patri ⁊ filio ⁊ spiritui sancto.

Sicut erat in principio ⁊ nunc ⁊ semper: ⁊ in secula seculorum. Amen.

Psalmus .xcv.

Iubilate deo oīs terra: seruite domino in letitia

Introite in cōspectu ei⁹: i exultatiōe.

Scitote ꝙ dñs ipse est deus: ipse fecit nos ⁊ non ipsi nos.

Populus eius ⁊ oues pascue eius introite portas ei⁹ in

cõfessione: atria ei⁹ in hymnis confitemini illi.

Laudate nomẽ ei⁹ quoniam suauis est dñs in eternũ misericordia eius: & vsq; in gñationem & generationẽ veritas ei⁹.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nũc & semp.

Psalmus. lxij.

Deus deus meus: ad te luce vigilo.

Sitiuit te anima mea: quã multipliciter tibi caro mea.

In terra deserta in via & inaquosa sic in sctõ apparui tibi: vt viderẽ virtutem tuã & gloriam tuam.

Quoniã melior est misericordia tua super vitas labia mea laudabunt te.

Sic benedicã te in vita mea: & in nomine tuo leuabo manus meas.

Sicut adipe & pinguedine repleatur anima mea: & labijs exultationis laudabit os meum.

Si memor fui tui super stratum meũ in matutinis meditabor in te: quia fuisti adiutor meus.

confessyon his courte wt hympnes to magnify hym.

Prayse hys name for the lorde is benigne / his mercy is endles and his truthe contynueth in euery generacyon.

Glory be to the father / to the sonne and to the holy goost.

As it was in the begynnyng as it is now & euer shalbe. So be it.

The lxij. Psalme.

God / thou art my god / early do I watche after the.

My soule lõgeth after the in this thyrsty and wyde wyldernes.

Here shall I beholde the as in thy secrete holy place: that I may se thy power / and thy glorioule beauty.

For thy mercy is more precyous then thys same lyfe: wyth my lyppes I shall prayse the.

Thus shal I magnifye ỹ throughout all my lyfe: in ỹ prayse of thy name I shall lyfte vp my handes.

Thou shalte satysfye my soule wt fat delicious meate: wherupon my lyppes shall ioye and my mouthe shall prayse.

As sone as I shall remembre my selfe vpon my bed: I shall thynke vpon the / euen in the ded tyme of the nyght.

For thou verely art he that hyngeth me helpe: and I beynge sure in the shadowe of thy wynges/ shall tryumphe ioyfully.

My soule cleued vnto the: for thy ryghte hande sustayned me.

These men ꝙ seke my lyfe to spyll it: shal go downe into their graues

Men shall dryue them vpon the edge of theyr swerdes: they shall be hewen and cut in to meate for foxes.

But the kyng shall reioyce in God and he shall glory that sweareth in hym/whan foule mouthes shal: be stopped.

Glory be to the father/to the sonne/and to the holy ghoste.

As it was in the begynnyng: as it is nowe/& euer shalbe. So be it.

Et in uelamento alarum tuarum exultabo adhesit anima mea post te: me suscepit dextera tua.

Ipsi uero in uanũ quesierũt animam meã introibũt in inferiora terre tradẽtur in manu gladii partes uulpiũ erũt

Rex uero letabit in deo, laudabuntur omnes qui iurãt in eo: quia obstructum est os loquentiũ iniqua.

Psalme.lxvij.

Psalmus.lxvij.

God mought fauour and haue mercy vpõ vs: he moughte lyghten vs wyth hys presence/ so he moughte.

That thy way myght be knowen euery where in the erthe: & thy sauynge helpe also vnto all nacyõs.

The people moughte magnifye the (o God) yee all people moughte magnifye the.

The heathen moughte Ioye and

Deus misereatur nostri & benedicat nobis: illuminet uultum suũ super nos & misereatur nostri.

Ut cognoscamus in terra uiam tuam: in omnibus gentibus salutare tuum.

Confiteantur tibi populi deus: confiteantur tibi populi omnes.

Letentur & exultent

gentes: quoniam iudicas populos in eq̃tate: & gẽtes in terra dirigis.

Confiteantur tibi populi deus, cõfiteantur tibi populi oẽs: terra dedit fructum suum.

Benedicat nos deus deus noster, benedicat nos deus: & metuant eũ omnes fines terre.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

℣ Tanctum erunt querorum.

Benedicite omnia opera dñi dño laudate & superexaltate eũ in secula.

Benedicite angeli dñi dño: benedicite celi domino.

Benedicite aq̃e oẽs que sup celos sunt dño: benedicite oẽs virtutes dñi dño.

Benedicite sol & luna domino: benedicite stelle celi dño.

Benedicite imber & ros domio: benedicite omnis spiritus dei domino.

tryũphe in that thou doste ryghte vnto the people/and directest the nacyons vpon the erthe.

The people moughte spreade thy name:o God) yee all people moughte magnifye the.

The erthe also moughte gyne agayne her encrease:and God/whiche is oure God/moughte do vs good.

God mought blysse vs: and all ỹ inhabyte the erthe/euyn vnto the vttermost partes therof mought men feare hym.

Glory be to the father/to the sonne/and to the holy ghoste.

As it was in the begynnyng: as it is nowe/& euer shalbe. So be it.

The songe of the thre chyldren.

Prayse ye the Lorde all hys workes: prayse and extolle hym for euer.

Ye aungelles of the Lorde/prayse the Lord:ye heuẽs loue the lord.

Ye waters/all that are aboue heuen prayse the Lord:all ỹ powers of the lord mought prayse ỹ lord.

The sonne/the moone/prayse ye the lorde:starres of the fyrmamẽt loue ye the lorde.

The rayne and the dewe prayse ye the lord:all the wyndes of God prayse ye the lorde.

Hyer

Fyer and heate magnifye ye the lorde:wynter & the somer loue ye the lorde.

Moystnes & ye hore frostes prayse ye the lorde:the frost and colde loue ye the lorde.

Yse and snowe mought loue the lorde:nyghtes and dayes prayse ye the lorde.

The lyght and darknes mought prayse the lorde: lyghtenynges & cloudes loue ye the lorde.

The erthe moughte prayse ỹ lorde:loue and extoll hym for euer.

Hylles and mountaynes prayse ye the lord:all that springeth vpõ the erthe loue ye the lorde.

Ye welles ād springes prayse ye the lorde:seers and floodes loue ye the lorde.

Whale fyshes & all that mouveth in the waters prayse ye the lorde: all byrdes of the ayre prayse the Lorde.

All beastes both wylde and tame prayse the Lord:ye chyldren of mē loue the lorde.

Israell prayse thou the lorde: loue hym and extoll hym for euer.

Ye mynisters of the lorde prayse ỹ lorde:ye seruaūtes of the lorde loue the lorde.

Ye spirites and soules of ryght:

Benedicite ignis & estus domino:benedicite frigꝰ & estas domino.

Benedicite rores & pruina domino: benedicite gelu & frigus domino.

Bñdicite glacies & nives domino: benedicite noctes et dies domino.

Benedicite lux et tenebre domino:benedicite fulgura & nubes domino.

Benedicat terra dominum laudet & superexaltet eum in secula.

Bñdicite montes et colles dño:bñdicite vniuersa germinantia in terra domino.

Benedicite fontes dño:bñdicite maria & flumina domino.

Benedicite cete & omnia que mouentur in aquis dño:benedicite oēs volucres celi domino.

Benedicite oēs bestie & pecora domino: benedicite filij hominum domino.

Bñdicat israel dominum laudet & superexaltet eū i secula

Bñdicite sacerdotes dñi dño: bñdicite seruꝰ dñi domino

Benedicite spiritus et anime iustorum

rum domino benedi
cite sancti & humi-
les corde domino.

Benedicite anania
azaria misael dño:
laudate & superex-
altate eū in secula.

Benedicamus pa-
trem & filiū cū san-
cto spiritu: laudem⁹
& superexaltem⁹ eū
in secula.

Benedictus es dñe
in firmamento celi:
laudabilis & gloio-
sus & superexaltat⁹
in secula.

Psalmus. cxlviii.

Laudate domi-
nū de celis lau
date eum in excel-
sis.

Laudate eum oēs
angeli eius: laudate
eum omnes virtu-
tes eius.

Laudate eum sol
& luna: laudate eum
oēs stelle & lumen.

Laudate eū celi ce
lorum & aque q̄ sup
celos sunt laudent
nomen domini.

Q̄ ipse dixit et fac-
tā sunt: ipse man-
dauit & creata sunt.

Statuit ea in eter
num & in seculū se-
culi preceptum po-
suit et non preteri-
bit.

Laudate dominū
de terra dracones &
omnes abyssi.

wyse men loue the Lorde: ye holy
& meke in herte prayse the Lorde.

Anania/azaria/Misaeli prayse
ye the Lorde: loue and extoll hym
for euer.

Blesse we the father the sonne &
the holy ghost prayse we hym and
serue we hym wythoute ende.

O Lorde thou art blessyd & pray-
sed in the fyrmament of heauen/
thou arte prayse worthy/glorio⁹
and magnifyed/worlde wythout
ende. ¶ The.cxlviii. Psalme.

Prayse the Lorde ye heuenly
myndes: prayse ye hym all ye
are aboue.

Prayse hym all aungelles: prayse
hym all hys hostes rounde aboute
hym.

Prayse hym sonne & mone prayse
hym all bryght & shynyng starres.

Prayse hym the most hyghest he-
uen and ye waters that are aboue
the heuen.

Prayse ye the name of the Lorde
for he made and created all thyn-
ges wyth a worde.

And hath made them to stande
fast in to the worlde of worldes he
hath gyuen them a lawe whyche
they breake not.

Prayse the lorde all creatures of
ye erth: dragons & all depe waters.

Fyer

Fyer/hayle/snowe/yse stormy wyndes doyng hys cõmaũdemẽt.
Mountaynes and all hyghe hylles:fruteful trees/and all cedres.
All wylde beastes and tame: all thynges that crepe and fetherd foules.
Kynges of the erthe & all people: prynces & all rulers of the erthe.
Syngle men and maydens/olde men and yonge prayse the name of the Lorde:for it is only exalted ouer erth and heauen.
The knowledgyng of hym is abone heuẽ and erth: and he hath enhaunced the horne of hys people.
He is glory to all saynctes to the sonnes of Israell/and to them ỹ call on hym.

¶ The.clix.Psalme.

Synge ye to the Lord wyth a newe dytie.hys prayse shalbe in the congregacyon of the holy saynctes.
Israell shall reioyse in hys maker and the cytezens of Syon in their kynge.
Gyue prayse to hys name wyth trompet:synge ye vnto hym wyth taberet and harpe.
For the Lorde ys well pleased wt hys people:ad shall exalte louly ones wyth hys helpe.

Ignis grando nix glacies spiritus pro cellarum que faciũt verbum eius.
Montes & oẽs colles ligna fructifera & omnes cedri.
Bestie & vniuersa pecora serpẽtes & oẽs volucres pennate.
Reges terre & oẽs populi principes & oẽs iudices terre.
Iuuenes et virgines senes cũ iunioribꝰ laudent nomen dñi qꝛa exaltatũ est nomen eius solius.
Confessio eius sup celum & terram et exaltauit cornu populi sui.
Hymnus omnibꝰ sanctis eius: filiis israel populo appropinquanti sibi.

¶ Psalmus.clix.

Cantate dño cãticum nouum laus eius in ecclesia sanctorum.
Letetur israel in eo qui fecit eum: et filie syon exultent in rege suo.
Laudent nomẽ eiꝰ in choro in tympano et psalterio psallãt ei.
Quia beneplacitũ est dño in populo suo:et exaltauit mansuetos in salutẽ.

Exultabunt sancti
in gloria lętabũtur
in cubilibus suis.

Exultationes dei
in gutture eorum:
gladii ancipites in
manibus eorum.
Ad faciẽdã vindi-
ctã in nationib⁹ in-
crepationes in po-
pulis.
Ad alligandos re-
ges eorũ in cõpedi-
bus ⁊ nobiles eorũ
in manicis ferreis.
Ut faciãt in eis iu
dicium conscriptum
gloria hec ẽt omni
bus sanctis eius.
Gloria patri ⁊ filio
⁊ spiritui sancto.
Sicut erat in ꝓnci
pio ⁊ nũc ⁊ semper
⁊ in secula seculoꝝ
amẽ. Psalmus. cl.

LAudate dom:
num in sanctis
eius: laudate eum i
firmamento virtu-
tis eius.
Laudate eũ i vir-
tutib⁹ eius: laudate
eũ secundũ multi-
tudinẽ magnitudi-
nis eius.
Laudate eũ in so-
no tube: laudate eũ
in psalterio ⁊ cithara
Laudate eũ i tym
pano ⁊ choro: laudate
eũ i cordis ⁊ organo
Laudate eum in
cymbalis benesonã-
tib⁹ laudate eum in

sayntys of

Sayntes shall reioyse euen from
theyr hertes/and the nobles shall
triumphe in theyr couches.
They shall exalte God in theyr
voyces: and in theyr handes two
edged swerdes.
To take vengeaunce vpon the
gentyles: ⁊ to correct the people.
To bynde theyr kynges in chay-
nes: and theyr moste noble rulers
in fetters of yren.
To execute iudgement amonge
them as it is wrytten: this glorye
shalbe vnto all ỹ are hys sayntes.
Glory be to the father/to the son
ne and to the holy ghoste.
As it was in the begynnyng/as
it is nowe ⁊ euer shalbe. So be it.

The. xl. Psalme.

PRayse ye the Lorde in hys
saynctes/prayse ye hym that
reygneth in the fyrmamẽt the sea-
te of hys power.
Prayse hym for hys strengthe:
prayse hym for hys almyghtynes.
Prayse hym wyth sounde of trom-
pettes: prayse hym wyth lutes ād
harpes.
Prayse hym wyth tympany and
taberet: prayse hym wyth organs
and pypes.
Prayse hym wyth soote claricym
bales prayse hym wyth loude cla-
ricymbales

ricymbales what soeuer thyng is endued wyth spirite: let it prayse the lorde.

Glory be to the father/to the sonne: and to the holy goost.

As it was in the begynnynge: as it is nowe & euer shalbe. So be it.

¶ The antheme. Rom. iiij.

The hyghest prayse and greatest glory that we maye geue to God: is to beleue his promyse: and to verifye it wyth oure faythe which faythe he geueth vs also. that we mought beleue owre synnes to be forgeuen in Christes bloude.

¶ The chapter Ephe. ij.

By grace are ye made safe thorowe faythe and that not of yower selues: for it is the gyfte of God and comethe not of workes lest eny mā shulde boaste him selfe of his owne deades.

Thankes be to God.

¶ The hymne.

Prayse ye the lorde omnipotēt. whych thorowe his benignite. His moste deare sonne hath to vs sēt. To dye for oure iniquite we were hys cruell enemyes. Abiecte for owre transgressyon. Now be it in Christe fyre we oure eyes. Whiche is oure satisfactyō.

cimbalis iubilationis, omnis spiritus laudet dominum.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum amen.

Ephe. ij.

Gratia enim estis saluati per fidem, & hoc non ex vobis. Dei enim donū est: non ex operibus, ne quis glorietur.

Glory be to the trinite.
The father.sonne & spirite liuyng
whych are one God ād persones
thre. To whō be prayse with oute
endinge. Verlycle. What & yf we
here suffre whith Christe? Answer
Then shall we be glorifyed to gy-
ther wyth hym in heauen.

Romayns in the.vij.

Here foloweth the songe of
zachary the preste saint
John baptistes father
Benedictus.

PRayse be to ꝑ Lord God of
Israel for he hath graciousl-
ly vysyted and redemed his people
He hath set vp owre myghty hel-
the: in the house of Dauid his ser-
uaunte.
Accordynge to hys promes by ꝑ
mouthes of his holy prophetes of
a longe tyme paste.
Promysynge that we shulde be
preserued from our enemyes: and
from the handes of all them that
hate vs.
That we sholde thus vse & declare
hys ryche mercy toward oure fa-
thers: remembrynge his holy pro-
myses.
And also to performe his othe whi
che he swore to Abrahā our father
& promised him selfe to gyue it vs

Benedictus dñs
de⁹ israel: quia
visitauit & fecit re-
demptionem plebis
sue.
Et erexit cornu sa
lutis nobis: ī domo
Dauid pueri sui.
Sicut locutus est ꝑ
os sanctorum: qui a
seculo sunt prophe
tarum eius.
Salutem ex inimi-
cis nostris: & de ma
nu omnium qui ode
runt nos.

Ad faciendam mi-
sericordiam cum pa
tribus nostris & me
morari testamenti
sui sancti.

Iusiurandū quod
iurauit ad Abrahā
patrem nostrum: da
turum se nobis.

So that without feare / we delyuered from the handes of our enemyes: myght serue and honoure hym.

In holynes and ryghtewysnes before hym all dayes of our lyfe.

And thou (my chylde) shalbe called the prophet of the moste hyghest: for thou shalt go before the face of the Lorde to prepare hys wayes.

To gyue knowledge of ꝑ sauyng helthe to his people / thorough the forgyuenes of theyr synnes.

The wyche cometh through the aboundaunt mercy and goodnes of our God by the which he hathe thus gracyously loked vpon vs: spryngyng from aboue.

To gyue lyght to them that haue syttē in darknes / and in the shadowe of death: to directe our fete in to the way of peace.

Glory be to the father to the sonne and to the holy goost.

As it was in ꝑ begynnyng / as it is now & euer shalbe. So mought: te it be. ¶ The antheme.

He that moueth vs to praye hath all redy graunted vs owre askynge if we aske in faythe which sayeth. All thynges what so euer ye shall aske my father in

power

De fine timore de manu inimicorū nostrorum liberati: ser uiamus illi.

In sanctitate & iustitia coram ipso: omnibus diebꝰ nostris. Et tu puer propheta altissimi vocaberis prebis em̄ ante faciem domini parare vias eius.

Ad dandam scientiam salutis plebi eius: in remissionē peccatorum eorum. Per viscera misericordie dei nostri: in quibus visitauit nos oriens ex alto.

Illuminare his q̄ in tenebris & in umbra mortis sedēt: ad dirigēdos pedes nostros in viam pacis. Gloria patri & filio & spiritui sancto. Sicut erat in principio & nunc & semper: & in secula seculorum. Amen. ah.

power prayer wythe beleke:ye shal receyue them. Versycle. Father heare ower prayer. The answere. And make vs to alke of ꝑ in faith Amen. A prayer. Oratio.

O God almyghty/ower mercy full father whych hast so ex: cedyngly loued vs thy chosen chil derne: that thou woldest vouche safe to geue vs thy only & welbe: loued sonne Jesu Christ ower sa: uiowre to suffre dethe for owr synnes: so that all that thus beleue in hym myght not perysshe / but haue lyfe euerlastinge we beseche the for thy aboundant mercy/and for that inestimable loue/whiche thou bareste to thy sonne Christ owre sauiowre / geue vs of thy grace/and powre thy fauour into owre hartes / that we maye bele: ue / feale & knowe perfectly that thou only arte ower God oure fa ther: and to vs an almyghty hel: per/delyuerer/& a sauiowr frome synne / frome all the deuelysh po: wers of hell/of this worlde/and frome dethe /& that by thy son: ne ower Lorde Jesu Christe.

The anthemt of the holy ghost.

Veni sctē spiritus reple tuoꝝ corda fi deliū & tui amoꝛis f

Come holy spirite of God/ inspire the hartes of them that beleue in the. And kyndle in them

them the fyre of thy loue. The ver ſicle. Sēd forth thy ſpirite & they ſhall reuiue. The anſwere. And the face of the erth / ſhalbe renewed.

Let vs praye.

O God / whych haſt inſtructyd the hartes of the faythfull by the inſpiracyon of ỹ holy ghoſt. vouthſaufe that we in the ſame ſpirite may ſauour ỹ truthe. And euermore to reioyſe in hys holy conſolacyon. By Chriſt our Lorde. So be it.

¶ The anthem of ỹ holy trynyte

O Elyuer vs / ſaue vs / iuſtifye vs / O bleſſed Trinite. Verſicle. The Lordes name be bleſſyd all other before. The anſwer. Frome thys tyme forth & euermore.

Let vs praye.

Almyghty and euerlaſtyng God whych haſt graunted to vs thy ſeruaūtes thorough cōfeſſyon of the true faythe for to knowlcdge the glory of the eternall Trynyte. And in the power of maieſtye for to honour ỹ vnite. we beſeche the that thorough our ſtedfaſtnes in the ſame faythe we may all wayes be defendyd from all aduerſytes / wherin thou doeſt raygne oure god / worlde without ende. Amen.

¶ For

eis ignem accende. Verſus. Emitte ſpiritum tuum & creabuntur. Reſponſorium. Et renouabis faciem terre.

Oremus.

Deus qui corda fidelium ſancti ſpiritꝰ illuſtratione docuiſti da nobis in eodem ſpiritu recta ſapere & de eiꝰ ſemper ſancta conſolatione gaudere. Per Chriſtū dominum noſtrū. Amē.

De ſctā trinitate. ℟.

Libera nos, ſalua nos, iuſtifica nos. O beata trinitas. Verſus. Sit nomen domini benedictum. Reſponſorium. Ex hoc nunc et vſq; in ſeculum. Oremus.

Omnipotēs ſempiterne deꝰ qui dediſti famulis tuis in confeſſione vere fidei eterne trinitatis gloriam agnoſcere, & in potentia maieſtatis adorare vnitatem que ſumus ꝙ eiuſdem fidei firmitate ab omnibꝰ ſempe muniamur aduerſis. In qua vinis & regnas deus. Per omnia ſecula ſeculorum. Amen.

¶ De pace. In.

Da pacem domine in diebꝰ nostris: qa non est alius qui pugnet pro nobis nisi tu deꝰ noster. ℣. Est̄ Domine fiat pax in virtute tua. ℟. Et ꝑ̄ fluxum. Et abundā̄tia in turribus tuis.

Oremus.

Deus a quo sancta desideria recta consilia et iusta sūt opera da seruis tuis illam quā̄ mundus dare non potest pacē: vt ꝙ corda nostra mandatis tuis dedita, ꝙ hostium sublata formidine tēpora sint tua protectione tranquilla. Per Christum dominum nostrū. A mē. Benedicamus dño. Deo gratias.

¶ Ad matutinas de cruce.

Patris sapiētia veritas diuina Deus homo captus est hora matutina. A notis discipulis extra derelict⁹. A iudeis venditus traditus et afflictus.

¶ For peace. The antheme. Lorde sende vs peace in our tyme / for there is none other that fyghteth for vs / but only ꝑ Lorde God. The versicle. Lorde / sende peace / thorough thy vertue. The answer. And greate aboundaūce in euery countre. Let vs pray.

O God / from whō all holy desyres / all good cōsselles and all iuste workes do procede gyue vnto vs the same peace whyche the worlde can nat gyue that our hartes beyng obedient to thy commaundementes / and the feare of our enemyes taken away our tyme may be peasible thorough thy protectyon. By Christe our Lorde. Amen. Blesse we the Lorde. Thāke we God.

¶ Matyns of the crosse.

HE that is the greate profounde sapience. And diuyne trueth of the father on hye whych for mankynde of his beneuolence.

Hym selfe hath made both God and man ioyntely.

Was solde and bought by the Jewys traytorously.

And aboute mydnyght perturbyd and taken

And of his disciples anon forsaken.

¶ The

¶ The versicle. We worshyp the Christe wyth prayse and benedicyon. The answere. For thou rede mydest the worlde / from all afflyccyon. Let vs pray.

LOrde Jesu Christe / sonne of the lyuyng God / set thyne holy passyon / crosse and deathe betwene thy iudgemēt & our soules: bothe nowe and at ỹ houre of our death / & moreouer vouchysafe to graunt / vnto the lyuyng mercy & grace to ỹ deed reste to thy holy churche peace & cōcorde / and to vs pore / synners lyfe and ioye euerlastyng. whyche lyuest and raygnest God with the father and the holy ghoste / worlde without ende. Amē ¶ The glorious passyō of our Lord Jesu Christ / delyuer vs frō sorow and heuynes and bryng vs to the ioyes of paradyse. Amen.

¶ Here foloweth prime and houres of our Lady.

Versus. Adoramus te Christe & benedicimus tibi. Responsorium. Quia ỹ sanctam crucem tuā redemisti mundum.

Oremus.

DOmie ihesu xpe fili dei viui pone passionem crucē & mortem tuam inter iudicium tuum & animas nostras nūc & in hora mortis nostre. Et largiri dignetis viuis mīam et gratiā defunctis requiē, ecclesie tue sancte pacem & concordiā, & nobis peccatoribus vitā & gloriam sempiternam. Qui viuis & regnas cū deo patre in vnitate spiritus sancti deus. Per omnia secula seculorū. Amē ¶ Gloriosa passio domini nostri Jesu xpi eruat nos a dolore tristi et ducat nos ad gaudia paradisi. Amen.

Ad primam.

Deus in adiutorium meum intende.
Domine ad adiuuandum me festina
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

Hymnus.

Veni creator spiritus mentes tuorum visita, imple superna gratia que tu creasti pectora.

Memento salutis autor quod nostri quondã corporis exhibara virgine nascẽdo formam sumpseris.
Gloria tibi domine qui natus es de virgine, cũ patre & sancto spiritu in sempiterna secula. Amẽ.

In. O admirabile.
Psalmus. liij.

Deus in nomine tuo saluum me fac: & in virtute tua indica me.
Deus exaudi orationẽ meã: auribus percipe verba oris mei

Matyns of

O God bend thy syde to my helpe.
Lorde haste the to helpe me.
Glory be to ỹ father to ỹ sonne: and to the holy goost.
As it was in the begynnyng: as it is nowe & euer shalbe. Amen.
Prayse ye the Lorde.

¶ The hympne.

O Holy goost / O creatour eternall.
In oure myndes / to make visitaciõ
And fulfyll thou wyth grace supernall.
Our hartes that be of thy creaciõ
Remember Lorde autor of salnacyon. That sumtyme of a virgin pure wyth out helpe of mannes operacyõ. Thou tokest vpon the / oure fraile nature.
Glory to ỹ Lord of myghtes most
That of a virgin chast / was bore
Glory to the father and the holy goost.
To thẽ be prayng for euermore.
The ãswer. O wõderfull chaunge.

¶ The. liij. Psalme.

O God for thy names sake saue me / and delyuer me by thy power.
O God heare my prayer / gyue eare vnto the wordes of my mouth.

For

For straunge enemyes are rysen agaynste me: and cruell tyrauntes hauyng no respecte vnto God seke my lyfe.

But lod / God bringeth me helpe the Lorde sustayneth my soule.

He shall requyte euyl vnto myne enemyes / and for hys trouthes sake destroye them.

Wyllyngly therfore shall I sacrifyce vnto the: and shall prayse thy name o Lord / for it is good.

For he hath delyuered me out of all tribulacyon / so that nowe myne eye seeth her pleasure vpō myne enemyes.

Glory be to the father / to the sonne: and to the holy goost.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The .cxvi. Psalme.

Prayse ye the Lorde all gentyles: loue hym also all nacyons.

For hys mercyable goodnes is encreased more and more towarde vs: and hys faythfulnes endureth for euer.

Glory be to the father / to the sonne / and to the holy goost.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

Thanke

Oēs alieni insurrexerūt aduersum me & fortes quesierunt animā meā & nō proposuerunt deū ante conspectum suum.

Ecce enī deus adiuuat me: & dñs suscepto est anime mee

Auerte mala inimicis meis: & in veritate tua disperde illos

Voluntarie sacrificabo tibi: & confitebor nomini tuo dñe quoniam bonū est.

Quī ex omni tribulatione eripuisti me et super inimicos meos despexit oculus meus.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nūc & semper: & in secula seculorum. Amē

¶ Psalmus. cxvj.

Laudate dominū omnes gentes: laudate eum omnes populi.

Quoniā confirmata est super nos misericordia ei⁹: & veritas domini manet in eternum.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Confitemini domino quoniam bonus quoniam in seculum misericordia eius.

Dicat nunc israel quoniam bonus: quoniam in seculum misericordia eius.

Dicat nunc domus aaron: quoniam in seculum misa eius.

Dicant nunc qui timent dominum: quoniam in seculum misa eius.

De tribulatione invocaui dominum: & exaudiuit me in latitudine dominus.

Dominus mihi adiutor non timebo quid faciat mihi homo.

Dominus mihi adiutor & ego despiciam inimicos meos.

Bonum est confidere in domino: quam confidere in homine.

Bonum est sperare in domino quam sperare in principibus.

Omnes gentes circuierunt me: & in nomine domini quia vltus sum in eos

Circumdantes circumdederunt me: & in nomine domini quia vltus sum in eos

Circumdederunt me sicut apes, & exarserunt me sicut ignis in spinis & in nomine domini quia vltus sum in eos.

Impulsus euertebar ut caderem: & dominus suscepit me.

Thanke ye the Lorde/for his euerlastyng goodnes and mercy.

Let Israell preache forth hys euerlastyng goodnes.

The familie of Aarō also moughte preache his perpetuall goodnes.

Who so feareth the Lorde / let hym preche hys goodnes euerlastyng.

Out of my greuouse distresse called I vpon the Lorde / & ꝑ Lorde hearde me/& dyd set me at liberty.

The Lorde is wt me / I shall nat feare whatsoeuer mā may do to me

The Lord is my helper/wherfore I set nought by my enemyes.

Better is it to truste in the Lorde then in men.

Better is it to truste in the Lorde then in prynces.

Let all nacyōs stande aboute me and yet in the name of the Lorde shall I destroy them.

Let them compasse and close me in:and yet in ꝑ Lordes name shall I sle them.

Let thē flye aboute me lyke bees and enforce to cōsume me as fyer with thornes/and yet in the name of ꝑ Lorde/shall I vanquyshe thē

Let them cast me downe with ner so great violence: and yet the Lorde wyll helpe me.

The

The strength & substance of the dytie of my songe is ꝓ Lorde and he hym selfe is my helthe.

The noyse of myrthe and helthe is in the tabernacles of the iuste for the ryghthande of the Lorde hath goten the victory.

The mosse hyghe ryghthande of the Lorde/the ryghthande of the lorde obtayneth the triumphe.

Oh/wolde God I myght nat dye but lyue:that I myghe magnifye the worckes of the lorde.

The lord hath no doubt chastyled me:but yet not deliuered vnto deeth

Open me the gate of ryghtwysenes that I myght go thorowe it and loue the lorde.

For thys is the gate of the lorde: the ryghtwyse go in thorowe it.

I thanke the for thou haste herde me & arte become my sauing helth

The stone whyche the bylders reiected: is couched to close vp the toppe of the corner pynnacle.

And thys is done thorowe ꝓ lord and it is a myracle in our eyes.

Thys is the day whyche the lord hathe made/ let vs be mery and reioyse therin.

Saue vs lorde we beseche the let all thynges nowe prosper/lorde we praye the.

Fortitudo mea et laus mea dñs & factꝰ est mihi in salutē.

Vox exultationis & salutis: i tabernaculis iustorum.

Dextera dñi fecit virtutē,dextera dñi exaltauit me:dextera dñi fecit virtutē.

Nō moriar sed viuam & narrabo opera domini.

Castigans castigauit me dñs: & morti non tradidit me.

Aperite mihi portas iustitie & ingressus in eas cōfitebor dño hec porta dñi iusti intrabūt i eā.

Cōfitebor tibi dñe quōn exaudisti me: et factꝰ es mihi in salutem.

Lapidē quē reprobauerūt edificātes hic factus est in caput anguli.

A dño factum est istud et est mirabile in oculis nostris.

Hec est dies quā fecit dñs exultemus & letemur in ea.

O dñe saluum me fac,o dñe bñ prosperare:benedictꝰ q̄ venit in nomine domini.

Benedicim⁹ vobis de domo dñi: deus dñs & illuxit nobis.

Confitemini dñō ſ ſanctum in cōdenſatoribus eius ad. cornua altaris.

Deus meus es tu & cōfitebor tibi: deus meus es tu et exaltabo te.

Confitebor tibi domine quoniā exaudiſti me & factus es mihi in ſalutem.

Confitemini domino quoniam bonus quoniam in ſeculū miſericordia eius.

Gloria patri et filio & ſpiritui ſancto

Sicut erat in principio et nunc & ſemper & in ſecula. ſeculorum.

Antiphona.

O admirabile commercium creator generis humani aſſumens corpus ſumēs de virgine natus eſt & procedens homo ſine ſemine largit? eſt nobis ſuā deitatem.

Verſus. Dñe exaudi orationem meā.

Reſ. Et clamor meus ad te veniat. Oratio.

Concede nos famulos tuos ſanctis gaudiis domine deus perpetuus mentis ſalute gaudere a preſenti liberari triſtitia

O Hy bleſſed that he is/whych is come in the name of the Lorde/we may well reken you happy/and wyſhe you good lucke whyche are in the houſe of the lorde.

The lord God mought ſhyne vpō vs: adourne ye thys feſte day with bowes and flowers/euen vp vnto the corners of the aulter.

Thou art my God/& I thāke the/thou arte my God/whome I extoll.

Thanke ye the lord for hys euerlaſtyng goodnes and mercy.

Glory be to the father/to the ſonne and to the holy ghoſt.

As it was in the begynnyng: as it is nowe āde euerſhalbe. So be it.

The anthēme.

O wonderfull exchāge. The creatour of mankynde takynge vpon hym a lyuyng body hathe vouchſaued to be borne of a virgyn. And he beynge made mā wythout ſede of man/hath commytted vnto vs hys godhed.

Verſi. Lord God here my prayer.

The anſwere. And gyue hearyng vnto my clamour.

A prayer.

Graunt/we beſeche the Lorde God/that thy ſeruauntes may inioye cōtinuall helth of ſoule. That we may be delyuered from thys preſent heuynes/and

to haue the truleyon of eternall gladnes. By Chryste.

℣ The fyrste houre of the crosse or of the body of Chryst.

THe fyrste houre/in the morynge erly. Unto theyr Judge/called Pylate the Jewes.

Jesu wyth hys handes bounden they cary.

Where many a false wytnes dyd hym accuse.

Jn the necke they hym smyte hys body they bruse.

They spitte and defyle there hys goodly face.

The lyght of heuen / replete wyth all grace.

℣ The verycle.

We worshyp thy Christ wyth prayse and benediction.

℟ The answere.

For thou redemyd the worlde/from all afflictyon. Let vs pray.

LOrde Jesu Christe/comme of the kynge God/set thyne holy passyon/crosse/& deathe betwene thy iudgemēt and our soules/bothe nowe and at the houre of oure death/& moreouer vouchsafe to graunt vnto the kynge/mercy and grace to the holy churche peace and concorde / and to vs pore synners lyfe and ioye euer

tuę eternus perfruī letitia. Per Christū dominum nostrum. Amen. ℣ Ad primam de cruce.

HOras prima dulcis Jesu ad pylatum. Falsis testimonijs multū accusatū. Jn collo pertinaciter manibus ligatum. Vultum dei cōspuunt lumen celi gratum.

Versus. Adoramus te Christe & benedicimus tibi. Responsorium. Quia per sanctam crucem tuā redemisti mundum.

Oremus.

DOmine Jesu xpe fili dei viui pone passionem crucem & mortē tuā inter iudiciū tuū & aias nostras nūc & i hora mortis nostre et largire dignerisdiuis misericordijs & gratiam : delictis veniam & requiē, ecclesie tue pacem & concordiam & nobis peccatoribus vitam et gloriam sempi-

terna. Qui viuis et regnas deus. per omnia secula seculorum Amen.

℣ Iocunda passio domini nostri iesu xpi eruat nos a dolore tristi: et perducat nos ad gaudia pcedis. Amen.

lastynge. Whyche lyuest and raygnest God wyth the father and the holy ghoste/worlde wythout ende. Amen.

The glorygous passyō of our lorde Jesu Chryst delyuer vs frō sorow and heuynes and bryng vs to the ioye of paradise. Amen.

O Ure mercyfull father whiche prophesydest by the mouthe of thy sonne our sauyoure Chryste that the tyme shulde come whan men shulde curse/excommunicate and chase/thy flocke out of theyr synagoges beleuynge in so doinge to do vnto the hyghe worshyppe in kylynge of them: we beseche the for thy trowthes sake: and for the fauour that thou bareste to thy sonne: to delyuer vs frō theyr handes & open thou theyr eyes that they myght se theyr synnes and repente them & knowe the and thy sonne thy ought the holy ghost the spirite of trowthe Amen.

℣ Ad tertiam.

℣ The thyrde houre of our lady.

oure lady

God bende thy selfe to my helpe.

Lord haste the to helpe me.

Glory be to the father/to the sonne/ & to ỹ holy ghoste.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The hymne.

Come holy goste O creatour eternall In oure myndes/to make vilytacio. And fulfyll thou with grace supernall. Our herres that be of thy creacyon.

Remẽbre lord/author of saluacio That sumtyme/of a virgyn pure wythout helpe/of mannes operacyon. Thou tokest vpon the/oure fraple nature.

Glory to the Lorde/of myghtes moste. That/of a virgyn chaste was bore. Glory to the father and to the holy goste. To thē be prayeng for euermore. ¶ The antheme. When thou was borne.

¶ The .cxx. Psalme.

Unto the lorde/when I am in trouble do I crye and he socoureth me.

Lorde delyuer my soule from lying lyppes and from a decaytfull tonge.

Deus in adiutoriū meū intende.

Domine ad adiuuandum me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper & in secula seculorum. amen.

Hymnus.

Veni creator spiritus mentes tuorum visita imple superna gratia que tu creasti pectora.

Memento salutis auctor quod nostri quondam corporis ex illibata virgine nascendo formam sumpseris.

Gloria tibi domine, qui natus es de virgine. cum patre et sancto spiritu in sempiterna secula. Amen. ad. Quando natus es.

Psalmus .cxix.

Ad dominum cum tribularer clamaui: & exaudiuit me.

Domine libera animam meam a labiis iniquis: et a lingua dolosa.

Quid detur tibi aut quid apponat tibi: ad linguam dolosam.

Sagitte potentis acute cum carbonibus desolatoriis.

Heu mihi quia incolatus meus prolongatus est habitaui cum habitantibus cedar multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacifica cum loquebar illis impugnabant me gratis.

Gloria patri &c.

Leuaui oculos meos in montes unde veniet auxilium mihi.

Auxilium meum a domino qui fecit celum & terram.

Non det in commotionem pedem tuum: neque dormiat qui custodit te.

Ecce non dormitabit neque dormiet: qui custodit israel.

Dominus custodit te dominus protectio tua: super manum dexteram tuam Per diem sol non uret te: neque luna per noctem.

Dominus custodit te ab omni malo: custodiat animam tuam dominus.

Dominus custodiat introitum tuum & exitum: ex hoc nunc & usque in seculum.

What hast thou or what getteth thou/oh fraudulent tonge?

Surely euen strong & sharpe arrowes/& also hotte burnyng coles.

Alas for that my banyshement is prolonged I dwell in eyle amonge the syerce nacions: it yketh the my soule to dwell amonge the haters of peace.

For whyle I thought vpon the and studied for peace/they bente them selfe to batayle.

Glory be to ye father &c.

The .cxx. Psalme.

I Lyfte my eyes vnto the hyles/from whence helpe is brought me.

My helpe cometh from the lorde whiche hath made heuē and erth.

Thy keper will nat suffer thy fote ponce to slyde/thy kep slepeth nat.

The keper of Israell nether rousteth ilyys slepe nor yet slombereth

For the Lorde is thy keper/thy shadowe/euē he that leadeth the by thy ryghthande.

So that by daye the sonne burne the nat: nor yet ye mone by nyght.

The Lorde kepeth the frome all euyll he kepeth euen thy soule.

The Lorde kepeth thy outgoing and thy incommyng/from hence forth and euermore.

Glory.&c. ¶ The.cxxi.Psalme.

I Reioyced to here thole men/ whyche sayd vnto me let vs go vnto the house of the lorde.

Yet our fete stande in thy gates O Jerusalem.

Oh Jerusalē/whyche art builded as goodly as any other noble cite whose citesens agre all in one.

Into the whych cyte the trybes ascende / euen the trybes of the lorde/the churche of Israell to knowledg prayse vnto the name of the lorde.

For there ys the seate of iudgement euen the seate royall of the house of Dauid.

Pray ye for the peace of Jerusalem/happy be they that loue her.

All thynges mought be sake whiche thou possedest plentyousnes be in thy houses.

For my bretherne & kynsfolkes sakys/I shall pray for thy helth.

For the house of the Lorde oure God I shall endeuoure to do the good.

Glory be to the father/to the sonne and to the holy ghoste.

As it was in the begynnynge: as it is nowe and euer shalbe. Amen.

The.cxxii. Whē ꝑ waste bone above all naturall vnderstādyng/of

Exaltamus.cxxi.

Gloria patri.&c.

Lætatus sum in his q̄ dicta sūt mihi in domum dñi ibimus.

Stātes erant pedes nostri in atriis tuis hierusalem.

Hierusalem q̄ edifi-catur vt ciuitas cuius participatio eius in idipsum.

Illuc enim ascenderunt tribus tribus domini: testimoniū israel ad confitendū nomini domini.

Quia illic sederunt sedes in iudicio: sedes super domū dauid.

Rogate q̄ ad pacē sūt hierusalē: & abūdātia diligētibꝰ te.

Fiat pax in virtute tua & abundātia in turribus tuis.

Propter fratres meos et proximos meos loquebar pacem de te.

Propter domū domini dei nostri quesiui bona tibi.

Gloria patri & filio & spiritui sancto.

Sicut erat in ꝓncipio & nūc & semper & in secula.

Aū. Oū nat⁹ es inef fabiliter ex virgine

Maria tunc impleta sunt scripture: cum pluuia in vellus descendisti, vt salus faceres genus humanum te laudamus deus noster.

Versus. Exaudi oronē meā. Respons. Et clamor meus ad te veniat. Oremus.

Concede nos famulos tuos quesumus domine deus perpetua mentis & corporis salute gaudere, & presenti liberari tristitia: et eterna perfrui letitia. per christum. &c. Benedicamus domino. Deo gratias.

Ad tertiā de cruce.

Crucifige eā crucifige hora tertia.

Illusus indutus veste purpurea.

Caput eius fligitur corona spinea.

Crucē portat humeris ad locum pene: rum.

Versus. Adorabimus te Christe & benedicimus tibi. Respons. Quia per sanctam crucem tuā redemisti mundum.

Oremus.

the virgyn Mary / then were the scriptures fulfylled / for thou dyd: dest descēde euen lykewyse as the rayne dyd into the flece of Gede: on / for the saluacyon of mankyn: de / we prayse the Lord God. The verlycle. Lorde heare my prayer The answer. And gyue hearynge vnto my clamour. Let vs pray.

Graunt / we beseche the Lord God / that thy seruauntes may enioye contynuall helth of body & soule. That we may be delyuered from thys present heuynes / & to haue the fruycyō of eternall glad: nes. By Christe our Lorde. Bleſſe we the Lorde. Thanke me God.

The thyrde houre of the crosse or passyon of Christ.

About thre houres after the sonne gan sprynge. All the Jewes crye Jesu to crucifye. And in skorne they clothed hym with purple clothynge. And in ſte de of a crowne on hisshed they tyed A crowne of thorne / that pycked cru elly. And led hym forth to the pla: ce where he dyed. With a great howge crosse on his shulders layed. Verſi cle. We worshyppe the Christe we prayse & benedictiō. The answere For thou redemedest the worlde / from all affliction. Let vs pray

Lorde

LOrde Jesu Christe/sonne of the lyuyng God / set thyne holy passyon / crosse and deathe betwene thy iudgemēt & our soules: bothe nowe and at ỹ houre of our death/ & moreouer vouchsafe to graunt / vnto the lyuyng mercy & grace to thy holy churche peace and concorde / and to vs pore/ synners lyfe and ioye euerlastyng whyche lyuest and raygnest God with thy father and the holy ghoste/worlde without ende. Amen.

The glorious passyō of our Lord Jesu Christ/delyuer vs frō sorow and heuynes and bryng vs to the ioyes of paradyse. Amen.

O wyse mercyfull Lorde whych shalt saye at ỹ dredfull howre of thy laste iugemēt to theis wycked & vngodly: go yowre wayes oute of my syghte ye workers of wickednes we beseche the for thy painfull passyō that ỹ sufferdeste in thy pure innocēt soule for owre redēpcyō: let vs here this ioyefull voyce of thy mouthe in that tyme of owre redēpcyō & glory sayinge: come vnto me ye blessed chylderne of power father & receaue ỹ kyngdome of heuen prepared for yow frō ỹ begynnyng thorowe me yowre sauioure Jesus Christe. Amē.

The syxte houre.

DOmine iesu xpe fili dei viui pone passionem crucē & mortem tuam inter iudicium tuum & animas nostras nūc & in hora mortis nostre. Et largiri dignetis vitis miam et gratiam ecclesie tue pacem & concordiam, & nobis peccatoribus vitā & gloriam sempiternam. Qui vivis & regnas cū deo patre in vnitate spūs sancti deus. Per omnia secula seculorū. Amē

Gloriosa passio domini nostri Jesu xpi eruat nos a dolore tristi et perducat nos ad gaudia paradisi. Amen.

Deo gratias.

Deus in adiutoꝝ
rium meum in
tende.
Domine ad adiu=
uandū me festina.

Gloꝛia patꝛi ꝛ filio
ꝛ spiritui sancto.
Sicut erat in pꝛin=
cipio ꝛ nunc ꝛ semꝑ
ꝛ in secula seꝛ=
culoꝝ. Amen.
Alleluya. Hymn⁹.

Veni creatoꝛ spi
ritus, mentes
tuoꝝ visita; imple
superna gratia: que
tu creasti pectoꝛa.

Memento salutis
auctoꝛ ꝛ nostri quō=
dam coꝛpoꝛis ex li=
batā virgine nas=
cendo koꝛmam sum=
pseris.
Gloꝛia tibi domine
qui natus es de vir=
gine, cum patre et
sancto spiritu in sē=
piterna secla. Amē.

Ps. Ad te leuaui o=
culos meos: q̄
habitas in celis.
Ecce sicut oculi ser
voꝝm: in manibus
dominoꝝm suoꝝm.

Sicut oculi ancille

GOd bend thy selfe
to my helpe.
Lozde haste the to
helpe me.
Glozy be to the fa=
ther to the sonne:
and to the holy goost.
As it was in the begynnyng/as
it is now ꝛ euer shalbe. So be it.
Pꝛayse ye the Lozde. The hymne.

COme holy goost/O crea=
tour eternall. In our min=
des to make vysitacyon And ful=
fyll ꝑ with grace supernall. Our
hertes that be/of thy creacyon.
Remēbze Lozde/authoꝛ of salua
cyon. That somtyme of a virgyn
pure without helpe of mannes o=
peracyon Thou toksell vpon ꝑ our
fraple nature.
Glozy to the Lozde of myghtes
moste. That of virgyn chaste was
boꝛe. Glozye to the father and to
the holy goost/to them be pꝛay=
synge foꝛ euermoze. So be it.
The antheme. The vngod.

Ps. The .xxiij. psalme.

VNto ꝑ/lyfte I vp my eyes
O thinhabitour of the heuens.
Euen lyke as the seruauntes eyes
wayte at the handes of theyꝛ ma=
sters.
And as the eyes of maydens at
the handes

the handes of theyr mystres/so de-
pende our eyes vpō the Lorde our
God vntyll he hathe mercye vpon
vs.

Haue mercy on vs Lorde haue
mercy vpon vs:for we are fylled
with moche contempte.

Our soule is ouer moch fylled
withe the oppyobryous scornes of
the pryde/and with the reuylyn-
ges of the disdaynfull.

Glory be to the father to the son-
ne:and to the holy goost.

As it was in the begynnyng/as
it is nowe and euer shalbe. Amen.

¶ The .cxxiii. Psalme.

Except the Lorde had stonde
on our syde/tell it forth (I
praye the) Israell except ꝯ Lorde
had stande of our syde.

When men rose agaynst vs they
hadde nowe swalowed vs vp quyc
ke.

Whā their wrathe was kyndled
agaynst vs/they hadd yet nowe
ouer whelmed vs lyke waters.

Lyke a swyfte stroge streme they
had taken vs away/euen nowe
hadde the waters of the pryde
perced vnto our soule.

Thanked be the Lorde whyche
hathe nat caste vs a praye buto
theyr tethe.

In manibus domine
fue o ires oculi nostri
ad dominū deū nos
strū,donec misereatur
nostri.

Miserere nostri do
mine miserere nobis
qm multū repleti sū
mus despectione.

Quia multū repleta
est anima nostra
opprobrijs abundāti
bus ꝫ despectio su
perbis.

Gloria patri ꝫ filio
ꝫ spiritui sancto.

Sicut erat in principio ꝫ nunc ꝫ semp
per:ꝫ in secula seculorum. Amen.

¶ Dicat nunc israel:

Nisi qꝝ dñs erat in nobis.

Quum exurgerent
homines in nos:forte viuos deglutissent
nos:

Cum irascerer furor eorū in nos:forsitā aqua absorbuisset
nos.

Torrentem pertrāsiuit aia nostra forsitan pertransisset
anima nostra aquā intollerabilem.

Benedictus dominus qui non dedit
nos:in captionem
dentibus eorum.

Anima nostra sicut passer erepta est: de laqueo venantium.

Laqueus contritus est et nos liberati sumus.

Adiutorium nostrum in nomine domini: qui fecit celum et terram.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Psalmus cxxiiij.

Qui confidunt in dño sicut mons sion: nō cōmouebit in eternum, qui habitat in hierusalem.

Montes in circuitu eius & dñs in circuitu populi sui: ex hoc nūc & vsq; in seculū.

Quia nō relinquet dñs virgā peccatōrū super sortē iustorū: vt nō extendāt iusti ad iniquitatē manus suas.

Bene fac dne bonis & rectis corde.

Declinantes autē in obligationes adducet dominus cum operantibus iniquitatē: pax sup israel.

Gloria patri & filio & spiritui sancto.

OUr soule is escaped: lyke ye lytle byrde out of the fowlers snare.

FOr the snare is broken and we be escaped.

OUr helpe consisteth in the name of the Lorde: whyche hathe made heuen and erthe.

GLory be to the father/to the sonne: and to the holy goost.

AS it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The .cxxiiij. Psalme.

THey that trust vnto ye Lorde are lyke the mosse Syon which moueth nat from his place but standeth faste for euer.

AS Jerusalem is closed rounde aboute wyth mountaynes / euen so doth the Lorde close about hys people now and euer.

FOr the tyrannous power of the vngodly pleasse vpō the lot of the iuste / and make the iuste to extēde theyr handes vnto synne.

BE thou benigne and gentle (O Lorde) vnto good men/whyche are vpryght in herte.

BUt those men which are aduerted to their owne malyce the Lorde ledeth among the wycked: whan Israell shall haue peace & helth.

GLory be to the father/to the sonne: and to the holy goost.

As it was in ỹ begynnyng: as it is nowe and euer shalbe. So be it.

¶ The antheme.

The vngodly men are lyke a fearfe swellyng see/ whiche can not reste/ but the wawes of it rebounde with violence/ castynge out fylthynes: the dewylyche vngodly shall haue no rest (sayth ỹ Lorde) but here they shall be euer veringe the ryghwyse: and after thys/ they shall haue a perpetuall gnawyng in theyr conscience. The versicle. Lorde God heare my prayer. The answer. And gyue hearyng' vnto my clamour. Let vs pray.

Graunt we beseche the Lorde God/ ỹ thy seruauntes may enioye continuall helth of soule. That we may be delyuered from thys present heuynes/ & to haue the fruicyon of eternall gladnes. By Chriſte. Blesse we the Lorde. Thanke we God.

¶ The syxte houre of the crosse or passyon of Christ.

The. vi. houre sprynging before the myddaye Jesu hande & fote to the crosse they nayled with the shamefullyst death that they cõtryue may. In despyte betwene two theues they hym hãged and

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen. ℟.

Deus Domine exaudi oratiõnẽ meã. Responsorium. Clamor meus ad te veniat. Oremus.

Concede nos famulos tuos ꝙsumus omnipotens deus perpetua mẽtis & corporis salute gaudere & presenti liberari tristitia & eterna perfrui letitia. Per christũ dominum nostrum. Amen.

¶ Ad sextã de cruce

Hora sexta cepit crucifigi concinnatus. A tergo cũ latrombus pendens deputatus.

Oze tozmētis fitiēs
stelle lazarum.

A gu⁹ crimen dilui
sic iudicatus.

℣. Perlus.
Adozamus te chriſte et benedicimus tibi.
℟. Responsozium.
Quia per ſanctam crucem tuam redemiſti mundum.
℣. Ozemus

DOmie ieſu chriſte fili dei viui pone paſſionē crucem et mozte tuā inter iudicium tuū et animas noſtras nunc ⁊ in hoza mozti noſtre. Et largiri digneris vitis ecclēsie tue ſancte pacem ⁊ cōcozdiā, ⁊ nobis peccatozibꝰ duā ⁊ gloziam ſempiternā. Qui viuis ⁊ regnas cū deo pa tre in vnitate ſpūs ſancti deus. Per omnia ſecula ſeculoꝝ. Amen.

O ioziosa paſſio domini noſtri ieſu xpi eruat nos a doloze tuo et ducat nos ad gaudia paradiſi. Amen.

and whan that for payne he thurſted his chirche for to quethe they proffered hym gall.
This lambe thus illuded bought our ſynnes all.
℣. The verſicle.
We worſhyp the Chriſte ⁊ praiſe and benedicteyon.
℟. The answere.
For thou redemydſt the worlde/ from all affliccyon.
℣. Let vs pray.

LOrde Ieſu Chriſte/ſonne of the liuyng God / let thyne holy paſſyō/croſſe and deathe be twene thy iudgemēt ⁊ our ſoules: bothe nowe and at the houre of our death / ⁊ moreouer vouchſafe to graunt/vnto the liuing mercy ⁊ grace to thy holy chirche peace ⁊ concorde / and to vs pore ſynners lyfe and ioye euerlaſtyng. whyche liueſt and raygneſt God ⁊ the father and the holy ghoſte/ worlde without ende. Amen.
The glorious paſſiō of our Lord Ieſu Chriſt/deliuer vs frō ſorow and heuynes and bryng vs to the ioyes of paradyſe. Amen.

OWre mercyfull father whyche in teachynge vs to praye by thy ſonne Chriſte haſt commaunded vs to call the father ⁊ to be-

leue

leue that we are thy well beloued
thyldren whyche sterilthy none of
thyne to praye but to the entent
that thou wolvest heare them / gy=
nynge vs also all thynges more
effectuously & plēteously then we
can other aske or thynke: we beseech
che the for thy sonnes sake / gyue
vs grace to beleue and to knowe
stedfastly that thy sonne ower sa=
uioure Christe is geuen of the vn=
to vs to be ower sauioure. ower
ryghtwisnes. ower wisdome. ower
holynes. ower redempcyon. and
ower satisfaccyō: and suffer not
vs to truste in ony other
saluacyon but in thy
sonne & by thy son
ne only ower
sauioure.
Amen.

The nynth houre.

Deus in adiutorium meum intende.
Domine ad adiuuandum me festina
Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Hymnus.

Veni creator spiritus mentes tuorum visita imple superna gratia que tu creasti pectora.

Memento salutis author quod nostri quondam corporis ex illibata virgine nascendo formam sumpseris.

Gloria tibi domine qui natus es de virgine cum patre & sancto spiritu in sempiterna secula. amen

℟n. Germinauit radix iesse. ps. cxxv.

IN conuertendo dominus captiuitatem sion: facti sumus sicut consolati Tunc repleta est gaudio os nrm: & lingua nra exultatione

God bede thy helth to my helpe.
Lorde haste the to helpe me.
Glory be to the father to the sonne and to the holy goost.
As it was in the begynnyng/as it is nowe and euer shalbe.
So be it. Prayse ye the Lorde.

The hympne.

Come holy ghoste / O creatour eternall In our myndes to make visitacyon And fulfyll thou wt grace supernall. Our hertes that be of thy creacyon.
Remembre Lorde/author of salvacyon. That sumtyme/of a virgin pure without helpe/of manes operacyon Thou tokest vpon the/oure frayle nature.
Glory to the Lorde / of myghtes moste That / of a virgyn chaste was borne. Glory to the father & the holy goost. To them be prayeng for euermore.
The antheme. The rote of Jesse.

The. cxxv. Psalme.

Whan the Lorde returned the captiuite of Sion: we were restored vnto reste.
Whan were our mouthes fylled wt laughter/& our tonges wt ioye.

Whan

Than was it reported euen amõge the gentyls: the lorde hath done meruelous great acres for these men.

And in very dede the Lorde wrought meruelous great thynges vnto vs whych greatly delyteth vs.

Thou hast tourned (oh Lord oure captiuite/no nother wyse than as the southe wynde the ryuers encreased.

They that had sowen wyth teares: haue reped wyth ioye.

Whan they went forthe to sowe they wẽt weppynge takynge with them theyr seede noddes.

But whan they shall come agayn they shal come with great ioye bryngynge theyr handes full of corne.

Glory be to the father to the sonne/and to the holy ghoste.

As it was at the begynnyng: as it is nowe and euer shalbe. Amen.

The.cxxvi. Psalme.

Except the Lord sustayne the house/they swete in vayne that labour to hold it vp.

And the cytie also (except the lorde kepe it) the watche men do but wake in vayne.

It is but vayne/after your rest to aryse erly and eat youre bread in swete

Dum dicent inter gentes: magnificauit dominus facere cum eis.

Magnificauit dñs facere nobiscum facti sumus letantes.

Conuertere domine captiuitatem nostram sicut torrens in austro.

Qui seminãt in lachrymis: in exultatione metent.

Euntes ibãt & flebant mittentes semina sua.

Venientes autem venient cum exultatione: portãtes manipulos suos.

Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc. &c.

Psalmus. cxxvi.

Nisi dñs edificauerit domum in vanum laborauerunt qui edificãt eã
Nisi dñs custodierit ciuitatẽ: frustra vigilat qui custodit eam.
Vanũ est vobis ante lucẽ surgere: surgere postq̃ sederitis

qui manducatis panem dolozis.
Cum dederit dilectis suis somnū: ecce hereditas dñi: filii merces fructus ventris.
Sicut sagitte in manu potentis: ita filii excussozum.

Beatꝰ vir q̄ implebit desideriū suū ex ipsis: non cōfundet cum loquetur inimicis suis in porta.

Glozia patri z filio z spiritui sancto.
Sicut erat in pncipio z nūc z semp: z in secula seculozū. amē.

Psal. cxxvii.

Beati omnes q̄ timēt dominū: qui ambulāt in vijs eius.
Labozes manuū tuarum q̄ manducabis: beatus es et bene tibi erit.
Uxoz tua sicut vitis abundans: in lateribus domus tuē.
Filii tui sicut nouelle olivarū: in circuitu mensē tuē.

Ecce sic bñdicetur homo q̄ timet dñm.
Benedicat tibi dominus ex Syon:

sweat and sozowe: excepte he gyue slepe to hys dere beloued.
Lo these are the heyz heritage/sonnes/well goten goodes/and the chyldzen of the Lozde.
As arrowes are in the handes of the myghty man: euen so shalbe the chyldzen of thy youthe.
Blessed is that man whych hath hys quyuer fylled with these arowes: foz he shall nat be shamed whā he shall haue to do wyth hys enemyes in iudgement.
Glozy be to the father/to the sonne and to the holy ghoste.
As it was in the begynnyng/as it ys nowe and euer shalbe Amen.

The.cxxvii.psalme.

O blessed men all that wozshyp the Lozde/and walke in hys wayys.
Foz so shalt thou enioye the labōures of thy nowne hādes o howe blessed and happy arte thou.
Thy wyfe is lyke a frutefull vyne that cleuethe vnto thy house syde
And thy chyldzen stande in ozder aboute thy table/as men are wōt ozderly to set theyz yonge olyue trees.
Beholde thus is that man blessed/whych wozshyppeth the lozd.
Thus shall the Lozde of Syon

enryche

emryche the/that thou myghteſt ſe Jeruſalem to proſpere all thy lyfe.

And that thou moughteſt alſo ſe thy chyldrẽs chyldren: & peace in Iſrael.

Glory be to the father/to the ſonne/and to the holy ghoſte.

As it was in the begynnyng/as it is nowe & euer ſhalbe. So be it.

The ãth. The rote of Jeſſe hathe borne buddes/a ſterre is ryſen out of the houſe of Jacob/a virgyn hathe borne the ſauyour of the world: we prayſe the Lord God.

The verſycle. Lorde God heare my prayer. The anſwer. And gene hearyng to my clamour.

¶ Let vs pray.

GRaunt/we beſeche the Lorde God that thy ſeruaũtes may enioye continuall helth of ſoule. That we maye be delyuered from this preſent heuynes/& to haue ỹ fruicyon of eternall gladnes By Chryſte. Bleſſe we the lord. Thãke we God.

¶ The nynth houre of the croſſe or paſſyon of Chryſt.

OMr mercifull lord Jeſu godes ſonne: Callyng vnto hys father almyghty yelded vp hys ſoule. And ſone vpon none

& videas bona hierusalem omnib⁹ diebus vite tue.

Et videas filios filiorum tuorum: pacem ſuper iſrael.

Gloria patri & filio: & ſpiritui ſancto. Sicut erat in principio & nũc & ſemper: & in ſecula ſeculorum. Amẽ. ãn. Germinauit radix Jeſſe orta eſt ſtella ex iacob virgo peperit ſaluatorem te laudamus deus noſter. Verſus. Domine exaudi oratiõẽ meam. Reſponſorium. Et clamor mẽus ad te veniat.

Oremus.

COncede nos famulos tuos ĩmũnes dñe deus perpetua mentis ſalute gaudere: a ĩcenti liberari triſtitia: & eterna perfrui letitia. Per chriſtum dominum noſtrum.

Ad nonam de cruce.

HOra nona dñs Jeſꝰ expiauit Heli clamãs ſpũ patri commendauit.

Lat⁹ eius lãcea mi-
les perfozauit.

Terra tñe ẽtremu
it ⁊ sol obscurauit.

Versus.
Adozam⁹ te chziste
⁊ benedicimus tibi.

Responsozium.
Quia per sanctam
crucẽ tuã redemisti
mundũ. Ozemus.

DOmine Jesu
chziste fili dei vi-
ui pone passionem
crucẽ ⁊ mozrem tuã
inter iudiciũ tuũ et
animas nostras nũc
⁊in hoza moztis no
stre. Et largiri di-
gneris vnis miseri
cozdiam ⁊ gratiam,
ecclesie tue sancte
pacẽ ⁊ concozdiã et
nobis peccatozib⁹ vi
tam ⁊ leticiam sem
piternã. Qui vivis
⁊ regnas de⁹. ỹper
omnia secula secu-
lozum. Amen.

Ozatiosa passio do-
mini nostri iesu chzi
sti eruat nos a dolo-
re tristi: ⁊ perducat
nos ad gaudia para
disi. Amen.

The spirite departed that blessed
body. The sonne wared darke the
erth quaked wonderously.

Great and maruelous thynges
to beholde and heare.

And yet a knyght perced hys her-
te with a speare. ℂ The versycle.
We worshyp the Chziste wt pzay-
se and benediction.

ℂ The answere.

Foz thou redemydest the worlde/
from all afflyccyon. Let vs pzaye.

LOzde Jesu Chziste/sonne of
the lyuyng God let thy ho-
ly passyon/crosse/ & deathe betwe-
ne thy iudgement and our soules
bothe nowe and at the houre of
oure death. And mozeouer vouch-
safe to graunt vnto the lyuyng/
mercy and grace/to thy holy chur
che/peace and concozde/and to vs
poze synners lyke and ioye euerla-
styng. Whyche lyuest and raignest
God with the father and the holy
ghoste/worlde without ende amẽ.
The glozious passyõ of our Lozd
Jesu Chziste/delyuer vs frõ sozowe
and heuynes/and bzyng vs to the
ioyes of paradise. Amen.

Luke. ij. A prayer.

OFather whyche dydest pphe-
cy of thy sonne Chziste by the
mouthe of Symeõ holdynge hym
in hys

in hys armes newe presented into the temple sayng to hys mother the virgen. Mary beholde thys thy chylde is set vp for many in Israel to fall at hym and many agayne to ryse by hym: he is set vp for a marke to be agaynst sayd: we beseche the / father for the fauour that thou bares to thys thy sonne suffer not vs thorowe vnbeleke wt these blynde buylders to stomble and to fall on thys stone: nether wythe them to reproue ād to saye againste hym and his doctrine but by faythfull truste and true beleke in hym to ryse by hym: beleuynge stedfastly. that by hys dethe thy wrathe is peased ād thorowe hys bloude thou forgeuest vs oure synnes: by thys stone thy sonne oure Lorde Jesu Christ Amen.

Here folowth euensong of oure Lady. Vespers.

Deus ad iutoriū meū intende.
Domine ad adiuuandum me festina.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorum. amen.

God bende thy selfe to my helpe.
Lord haste the to helpe me.
Glory be to the father/ to the sonne/ & to ỹ holy ghoste.
As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

The.cxxi.psalme.

Lætatus sum in his q̃ dicta sũt mihi in domum dñi ibimus.
Stãtes erant pedes nostri in atriis tuis hierusalem.
Hierusalem q̃ edificatur vt ciuitas cuius participatio ei9 in idipsum.
Illuc enim ascenderunt tribus tribꝰ domini: testimoniũ israel ad confitẽdũ nomini domini.

Quia illic sederunt sedes in iudicio: sedes super domũ dauid.

Rogate q̃ ad pacẽ sunt hierusalẽ: & abundãtia diligẽtibꝰ te.
Fiat pax in virtute tua & abundãtia in turribus tuis.

Reioyced to here those men/ whyche sayde vnto me let vs go vnto the house of the lorde.
Let our fete stande in thy gates O Jerusalem.
O ỹ Jerusalẽ/ whyche art buildrd as goodly as any other noble cite whose citezens agre all in one.
Into the whych cyte the trybes ascende / euen the trybes of the lorde/ the churche of Israell to acknowledge prayse vnto the name of the lorde.
For there ys the seate of iudgement euen the seate royall of the house of Dauid.
Pray ye for the peace of Jerusalem/ happy be they that loue her.
All thynges mought be sake whiche thou possedest plenteousnes be in thy houses.

For

For my bretherne & kynsfolkes sakes/I shall pray for thy helth.
For the houle of the Lorde oure God I shall endeuoure to do the good.
Glory be to the father/to the sonne and to the holy ghoste.
As it was in the begynnynge: as it is nowe and euer shalbe. Amen.

¶ The.cxxij.Psalme.

Vnto thé lyfte I vp myne eyes oh inhabitour of the heuēs
Euen lyke as the seruauntes eyes wayte at the handes of they; maysters.
And as the eyes of maydens at the handes of they; mystres/so depende oure eyes vpon the lorde oure God vntyll he hathe mercye vpon vs.
Haue mercye on vs Lorde haue mercy vpon vs: for we are fylled wyth moche contempte.
Oure soule is ouer moch fylled wyth the oppyobrious scornes of the proude/and wyth the reuylynges of the disdaynfull.
Glory be to the father to the sonne/and to the holy ghoste.
As it was in the begynnyng/as it is nowe and euer shalbe.
So be it.

¶ The.cxxiij.Psalme.

Propter fratres meos et proximos meos loquebar pacem de te.
Propter domū domini dei nostri quesiui bona tibi.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorū Amen.

¶ Psalmus.cxxiij.

Ad te leuaui oculos meos qui habitas in celis.
Ecce sicut oculi seruorū in manibus dominorum suorum.
Sicut oculi ancille in manibus dñe sue ita oculi nostri ad dominum deū nostrū donec misereat nostri.
Miserere nostri domine miserere nobis qz multū repleti sumus despectione.
Quia multū repleta est aia nostra: opprobrium abundantibus & despectio superbis.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

¶ Psalmus.cxxiij.

Nisi quia dñs erat in nobis dicat nūc israel: nisi quia dominꝰ erat in nobis.

Cum exurgerent hōmines in nos: forte vivos deglutissent nos.

Cū iraſceretur furor eoꝝ in nos forsitā aqua absorbuisset nos.

Torrentem pertransiit anima nostra forsitan pertransiisset anima nostra aquā intollerabilem.

Benedictus dñs qui nō dedit nos in captionē dentibꝰ eoꝝ

Anima nostra sicut passer erepta ē de laqueo venantium.

Laqueꝰ cōtritꝰ ē & nos liberati sumꝰ

Adiutoriū nostrū in nomine domini: qui fecit celum et terram.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nūc et semper: & in secula seculoꝝ amē. Alleluia.

Qui confidunt in domino sicut mons syon: non cōmouebitur in eternum, qui habitat in hierusalem.

Except the Lorde had stande on oure syde/tell it forth (I pray the) Israel except the Lorde had stande on our syde.

Whan men rose agaynst vs they hadde nowe swalowed vs vp quycke.

Whā theyr wrathe was kyndled agaynst vs/they hadde yer nowe ouer whelmed vs lyke waters.

Lyke a swyfte stroge streme they had taken vs awaye/euen nowe hadde the waters of the proude perced vnto oure soule.

Thanked be the Lord whyche hathe nat caste vs a praye vnto their tethe.

Our soule is escaped: lyke a lytle byrde out of the fowlers snare,

For the snare is broken and we be escaped.

Our helpe consysteth in the name of the Lorde: whyche hathe made heuen and erth.

Glory be to the father/to the sonne: and to the holy ghoste.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

The. cxxiiij. Psalme.

They that trust vnto the lorde are lyke the moste Syon which moueth nat from his place but standeth faste for euer.

As

As Jerusalem is closed rounde about with mountaynes / euen so doth the Lorde close about his people nowe and euer.

Lest the tyrannous power of the vngodly prease vpō the lot of the iuste / and make the iuste to extende their handes vnto synne.

Be thou benigne and gentle (O Lorde) vnto good men / whyche are vpryght in herte.

But those men which are aduerted to their owne malyce the Lord ledeth among the wycked: whan Israell shall haue peace & helth.

Glory be to the father / to the sonne / and to the holy goost.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The .cxxv. Psalme.

WHan the Lorde retourned the captiuite of Syō: we were restored vnto reste.

Than were our mouthes fylled with laughter / and our tonges with ioye.

Than was it reported euen amōge the gētyls: the Lord hath done meruelous great actes for these men.

And I very dede ꝑ Lord wrought maruelous great thynges wyth vs which greatly delyteth vs.

Than

Montes in circuitu eius & dñs in circuitu populi sui: ex hoc nunc et vsq; in seculum.

Quia nō relinquet dominus virgā peccatorum super sorte iustorum: vt nō extendant iusti ad iniquitatē manꝰ suas: Benefac dominꝰ bonis & rectis corde.

Declinantes autē in obligationes adducet dominus cum operantibus iniquitatē: pax sup israel.

Glorie patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

¶ Psalmus .cxxv.

IN conuertendo dominus captiuitatem syon: facti sumus sicut consolati.

Tunc repletū est gaudio os nrm: & lingua nra exultatione.

Tunc dicent inter gentes: magnificauit dominus facere cum eis.

Magnificauit dominus facere nobiscum: facti sumus letantes.

Conuerte ere domine captiuitatem nostram: sicut torrens in austro.

Qui seminant in lachrymis: in exultatione metent.

Euntes ibant & flebant: mittentes semina sua.

Venientes autem venient cum exultatione: portantes manipulos suos.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Thou hast tourned (oh Lorde) our captiuyte / no nother wyse thā as the southe wynde the ryuers encreased.

They ỹ sowe wyth teares: shall reape with ioye.

Who han they went forthe to sowe they wēte weppynge takinge with them theyr seede koddes.

But whan they shall come agayn they shall come wt great ioy bryngyng theyr handes full of corne.

Glory be to the father / to the sonne: and to the holy goost.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

The antheme. We / the whyche are stronge (sayth Paule) oughte to beare the fraylnes of thē / whyche are weake / and not to stande in our owne conceytes.

The Chapter.

LEt euery man please his neyghbour vnto hys welth & edyfyinge. For Christ pleased not hym selfe / but as it is wrytē: The rebukes of them / whyche reuyled ỹ / fell vpō me. Thākes be to God

The hympne.

BLessed be God / father of heuen. Whyche hath strēgthened his feble flocke. Wyth stedfaste fayth & boldenes euyn. To beare hys

ke hys crosse/burden / and yocke.
¶ hese are ỹ last dayes perylous
frely Chrystes gospell to prȝfesse.
Come downe Lorde shortly to iudge vs. And take vs from thys heuynes. So be it. The verlicle.
What thynge is precious in godes syghte? The answere. The dethe of his kaythfull men.
The anthyme. Holy Chrystie.

My soule magnifyeth ỹ Lorde
And my spirite reioyced in God my sauiour.
For he hathe looked on ỹ poore degre of his handemayden.
Beholde now from hence forth all generacyons shall call me blessyd.
For he that is myghty hathe done me great thynges/and hi essyd is his name.
And his mercy is alwayes on thē that feare hym thorow out all generacyons.
He hath shewed strengthe wyth his arme / he hath scatered thens that are proude in the ymagynacyon of theyr hertes.
He hath put downe the myghty from theyr seates / and hathe exalted them of lowe degre.
He hath fylled the hongry wyth good thinges: and hath sent away the ryche empty.

sui. Sācte Chrystie.

Magnificat: aia mea dominū.
Exultauit spūs meus: in deo salutari meo.
Quia respexit humilitatē ancille sue ecce enī ex hoc beatam me dicent oēs generationes.
Quia fecit mihi magna qui potens est: & sanctū nomen eius.
Et misericordia eius a progenie in progenies: timentibus eum.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.
Deposuit potentes de sede: & exaltauit humiles.
Esurientes implevit bonis: & divites dimisit inanes.

He

Suscepit israel puerum suum: recordatus misericordie sue
Sicut locutus est ad patres nostros: abraham et semini eius in secula.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

℣. Sancte Christe succurre miseris iuua pusillanimes refoue flebiles ora p populo interuenti p clero intercede. ppa femineo sexu. Ores. Die exaudi orationē meā. Resp. Et clamor meus ad te veniat. Oremus.

Concede nos famulos tuos quesumus domine deus perpetua mentis salute gaudere, & presenti liberari tristitia: & eterna perfrui letitia. Per christum dominum nostrum. Amen
Benedicamus dño Deo gratias.

DE cruce deponitur hora vespertina.
Fortitudo latuit in mente divina.
Talem mortem suscipit vite medicina.
O celsa gloria

He hathe remembred mercy: and hath holpen his seruaunt Israel.
Euen as he promysed to our fathers Abraham and to his seede for euer.
Glory be to the father to the sonne: and to the holy goost.
As it was in the begynnyng: as it is nowe & euer shalbe. So be it.
The antheme. O holy christe succour the miserable / comforte the weake spirited gyue courage to ye desperat / pray for thy people / make intercessyon for the clergie and be amcane for the woman kynde.
Versic. Lorde God heare my prayer. The answer. And gyue hearig vnto my clamour. Let vs pray.

GRaunt we beseche the Lorde God / that thy seruauntes may enioye chrystynnall helth of soule. That we may be delyuered frō thys present heuynes / & to haue ye fruycion of eternall gladnes. By Christe our Lorde. Blesse we the Lorde. Thanke we God.

Euynsong of the passyon of our Lorde.

THe deed body of Christe ye blessyd man frō the crosse was loosyd & taken awaye. At euynsong tyme / but where was than his crowne of glory & great

strengthe

strengthe that daye Full prively withyn the godheed it laye Yet wolde he this cruell death suffer thus The trewe medicyne of lyfe to bryngе vs. The versicle. We worshyp the Christe vs prayse and benedicyon. The answere. For thou redemydst the worlde/ from all affliccyon. Let vs pray.

LOrde Jesu Christe/sonne of the lyuyng God / set thyne holy passyon / crosse and deathe betwene thy iudgemēt & our soules: bothe nowe and at ỹ houre of our death/ & moreouer vouchsafe to graunt / vnto the lyuyng mercy & grace to thy holy churche peace and concorde / and to vs pore/ synners lyfe and ioye euerlastyng whyche lyuest and raygnest God with the father and the holy ghoste/worlde without ende. Amen.

The glorious passyō of our Lord Jesu Christ/delyuer vs frō sorow and heuynes and bryng vs to the ioyes of paradyse. Amen.

¶ A prayer.

SOmtyme the scripture with the Gospell was so fre that they were preched of ỹ mouthes of holy women as of the virginne Marye of Anna phanuelis doughter/of ỹ fower daughters of Philippe

iacuit supinus.

Versus.

Adorамus te christe et benedicimus tibi. Responsum. Quia per sanctam crucem tuā redemisti mundū. Oremus.

DOmie iesu xpe fili dei viui pone passionem crucē & mortem tuam inter iudicium tuum & animas nostras nūc & in hora mortis nostre. Et largiri dignеris vitā & gratiam ecclesie tue pacem & concordiam, & nobis peccatoribus vitā & gloriam sempiternam. Qui vivis & regnas cū deo patre in vnitate spiritus sancti deus. Per omnia secula seculorū. Amē

O gloriosa passio domini nostri Jesu xpi eruat nos a dolore tristi et ducat nos ad gaudia paradisi. Amen.

lyppe nowe beholde sayethe ỹ Lord by his prophet Amos I shall sende an honger in to the erthe not the honger for bodely foode / nor thyrste for water / but honger and thyrste to heare the worde of the Lorde and men shall go frome the one see to the other compassynge aboute frome the northe to the east and weste sekynge the worde of the Lorde and they shall not fynde it. Clericie. Oh Lorde sende vs the prechers of thy worde. The answer. And gyue vs grace to beleue it. So be it.

A prayer.

O Mercyfull father whych by thy worde madest all thinges and by it shalt vnmake agayne at the tyme apoynted / and with thy fearefull worde dydest caste downe Adam and with thy comfortable worde lyftedest hym vp agayne / also thorowe thy worde thou hast declared thy wyll and geuen vs the knouledge of the / by the Fathers and Prophetes / and at laste by thyne owne sonne Christe / sendynge hym to preache it as a thynge so necessary that with out it there is no knowledge of the / no fayth no saluacyon no helthe wherfore we beseche ỹ for thy wordes sake & for thy glory

therin

therin to set vp thy worde againe and make it be knowne whych of so longe tyme hath bene darkened wyth mennes dreames and thrust downe with mennes wordes and mennes lawes: so that thorow thy worde now at the last we myght knowe thy will fro mennes pleasures & fynally to beleue only thy worde & be cõformable to thy wyll and the wyll of thy sonne oure Lorde Jesu. Amen.

¶ Here foloweth complyn of our Lady.

¶ And completo⁊ie.

Conuerte nos deus salutaris noster.
Et auerte ira tua a nobis.
Deus in adiutoriū meum intende.
Domine ad adiuuandum me festina

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen. āli.
De dem⁹. Psal. xxij

Usquequo dñe oblivisceris me in finē usquequo auertis faciem tuā a me

Quandiu ponā cōsilia in anima mea dolorē in corde meo per diem.

Usquequo exaltabitur inimicus me⁹ super me respice: et exaudi me domine deus meus.

Illumina oculos meos ne vnq̄ obdormiā in morte neq̄ dicat inimicus me⁹ prualui aduersus eū.

Qui tribulant me exultabūt si motus fuero ego autem in misericordia tua speraui.

Exultabit cor meū in salutari tuo cantabo domino qui bo-

our lady.

Conuerte vs (O God our sauioure.
And tourne thy wrathe awaye from vs.
O god bēde thy selfe to my helpe.
Lorde haste the to helpe me.
Glory be to the father to the sonne: and to the holy goost.
As it was in ỹ begynnyng/as it is nowe and euer shalbe. So be it.
The antheme. We whyche.

The. xxij. Psalme.

Howe longe wylt thou forget me (Lorde) wylt thou forget me for euer? howe longe wylt thou hyde thy face from me?
Howe longe shall I reuolue thoughtes in my mynde? howe longe shall this laboryous heuynes waste my herte.
Howe longe shall thys enemy be exalted ouer me? beholde anon helpe Lorde God.
Illuminate myne eyes/lest I slepe in deeth: and let nat myne enemy say/I preuayled agaynst hym.
Lest yf I be moued frō my place my troblous aduersaries reioyse for I wyll cleue vnto thy mercyable goodnes.
My herte hoppeth for ioye at the comyng of thy sauyng helth that

I myght

I shall gyue thankes to my lorde/ for he hath rewarded me.

℣ Iudica me. Psalme. xliij.

AVenge me (o God) and defende my cause from the vngodly folke: delyuer me frō the disceytfull and wycked man.

For thou arte my God/ and my strēgthe: wherfore haste thou put me awaye? wherfore go I thus mournynge/ myn enemy oppressynge me?

Make thy lyghte/ and thy faythfulnes to shyne vpon me: let these thynges leade me vnto ỹ holy hylle/ and let them leade me to thy tabernacles.

That I myghte once come to the altare of God/ euyn the God of gladnes/ & the author of my ioye: to prayse and to magnifye the w̄ harpe (God my God.)

Wherfore arte thou dejecte (my soule) & thus troubled in me: trust in God: for yet wyll I magnifye hym for the helpe/ wher wyth he hath made glad my face/ & shewed hym selfe to be my God.

℣ Sepe expugnauē. Psal. cxxix.

OFtentymes haue they vexed me euyn from my yongthe: nowe let Israell speake.

Oftentymes haue they vexed me

nō tribuit mihi: et psallam nomini dñi altissimi.

℣ Gloria patri &c.

℟ Sicut erat in. ℣.

℣ Psalmus. xxv.

IVdica me deꝰ & discerne causā meā de gēte nō sancta: ab homine iniquo & doloso erue me.

Quia tu es deus fortitudo mea: quare me repulisti & quare tristis incedo, dū affligit me inimicꝰ.

Emitte lucē tuā et veritatē tuā ipa me deduxerūt & adduxerūt in montē sanctū tuum & in tabernacula tua.

Et introibo ad altare dei ad deum qui letificat iuuentutē meam.

Confitebor tibi in citharā deꝰ deꝰ meꝰ quare tristis es anima mea & quare cōturbas me.

Spera in deo quoniā adhuc confitebor illi: salutare vultus mei & deus meus.

℣ Gloria patri &c.

℟ Sicut erat in principio et nunc &c.

℣ Psalmus. cxxviij.

SAepe expugnauerūt me a iuuentute mea dicat nunc israel.

Sepe expugnauerūt me a iuuentute

euyn from my ỹgrth: but yet they
preuayle not agaynst me.
Upon my backe these ploughmē
ploughed: and haue rutte forthe
theyr longe forowes.
But the ryghtwyse lord hath cut
away the bōdes of these vngodly.
They shall be shamed and put to
flyght: who soeuer hateth Syon.
They shal be as grasse ỹ groweth
vpon the house rydges: whyche is
wythered before it be pulled vp.
Wyth the whyche neyther ỹ rea-
per fylleth his handes: nor yet the
gatherer fylleth hys armes.
Neyther ỹ goers forby so regar-
ded thē/as to say once/God blesse
you: or we blesse you in ỹ name of
the lorde. Dñe nō. psal. cxxxi.
LOrde/my herte is not prou-
de/neyther loke I alofte: I
take not stoughtly vpō me i great
maters/neyther presume I in mer
ueylous thiges aboue myne estate
But verely I represſed & put my
soule to scilēce/lyke a weanlyng
frō the mothers teate: euyn lyke a
weānlyng was my soule i bery dede.
Let Israel wayte and trust vpō
the Lorde: from thys tyme in to
euerlastynge.
Glory be to the father/to the son
ne: and to the holy ghoste.

mea: etenim nō po-
tuerunt mihi.
Super dorsū meū fabricauerūt pecca-
tores prolongauerūt
iniquitatem suam.
Dñs iust⁹ cōtedet
cervices peccatorū
cōfundātur & cōuer
tātur retrorsū oēs
qui oderūt Syon.
Fiant sicut fenum
tectorū: quod priusq̄
evellatur exaruit.
De quo nō implevit
manū suā q̄ metet
& sinū suū qui ma-
nipulos colliget.
Et nō dixerūt qui
preteribāt benedictio
dñi super vos: bene
dicimus vobis in no-
mine domini.
Glorie patri & filio
& spiritui sancto.
Sicut erat in prin-
cipio & nūc &c.
Psalmus. cxxx.
Domine nō est
exaltatum cor
meū neq̄ elati sunt
oculi mei.
Neq̄ ambulaui in
magnis: neq̄ in mi-
rabilibus supra me.
Si nō humiliter sē
tiebam: sed exalta-
ui animam meam.
Sicut ablactat⁹ est
super matre sua ita re
tributio in āia mea.
Speret israel in do-
mino ex hoc nūc et
vsq̄ in seculum.
Glorie patri &c.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The antheme.

ISraell in scripture be token: neth ỹ electe chyldrẽ of God whyche/whan they are in mooste extreme afflictyõ/lykely to be forsaken of God and mã: than haue they goddes helpe moste present/ yf theyr fayth fayle not.

WHan we are dryuen to suche an harde straynt/that we cã not tell what to do/thã onely is there lefte vnto vs this laste shyfte & present helpe: to lyfte vp our eyes vnto the Lord. Thãkes be to God. ¶ The hympne.

WOrshyp we ỹ spirite right sadly. Whyche moued sobre Simeon the sage.

In his armes to take very gladly Our sauiour Chryst yet tender of age. Whan hys father & hys mother. Presented theyr yonge chylde Jesus. Symeon amõge all other: Praysed the Lorde/ sayinge thus:

¶ Nunc dimittis.

NOwe letteſt thou thy seruant depart(o lorde) accordyng to thy promyse/in peace. For myn eyes haue sene the sauiour sente from the.

Sicut erat in. &c. aũ. Debemus nos aũtẽ firmiores imbecillitates infirmorum sustinere et non nobis placere. Capitulũ. Ro. xv. Unusquisq; vestrum proximo suo placeat in bonũ ad edificationẽ. Etenim xps non sibi placuit sed sicut scriptũ est, improperia improperantium tibi ceciderũt super me. Deo gratias.

¶ Cãticũ simeonis

NUnc dimittis seruũ tuũ domine: secundũ verbum tuum in pace. Quia viderunt oculi mei salutare tuum.

Quod petimus ante faciem omnium populorum.

Lumen ad reuelationem gentium: & gloriam plebis tue Israel

Gloria patri et filio & spiritui sancto

Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

Whom thou hast set forth in the presence of all people.

To be a light/lyghtenyng the gentyles: and to be the glorye of thy people Israell.

Glory be to the father/to the sonne and to the holy ghost.

As it was in the begynnyng: as it is nowe and euer shalbe. So be it.

¶ The antheme.

O how fearefull a iudgemēt is it to be reiecte & caste from the Lorde/and not to be called hys people/whyche iudgemēt: is nowe fallen vpon the Jewes/ whiche sometyme were called his people of Israell.

¶ The verlycle.

¶ Kepe vs Jesu cōfyrmed in thy worde. The answere.

¶ Holde vs to thy trouthe/and caste vs not from the. So be it.

O Lord Jesu/restore Israel we praye the/yea restore all the whole worlde/ teachynge vs wt the spirite of thy trouthe/that we all wyth one mynde/and one assente/myghte runne after the/& glorifye thy name. Graūte vs(o mercifull sauyour)that we myght se the glorious takynge vp agayne of Israell/whyche shall be to the worlde as a newe ryslynge agayne

from

from dethe to lyfe/that thus all the hole worlde myghte lyue vnder the alone/moste perfecte herdeman/and thou mought reste rygne in vs all: to whom wyth the father/and wyth the holy ghoste/be glorye/honour/imperye/and rule in to the worlde of worldes. So be it. ¶ Saine rer.

HAyle (Jesu Christe) kynge of mercy/oure lyfe/our swetnes/and our hope/we salute the: vnto the we crye/whyche are the banyshed chyldren of Eue: vnto ye we syghe/sobbynge/and weping in thys vale of wretchednes: haste the therfore our mediator: turne vnto vs thole thy mercyfull eyes. O Jesu/all prayse worthy/shewe vs the presence of thy father after this outlaurye. O gētle/O mercyfull/O swete Jesu Christe.

The verlycle. In all our trouble & heuynes. The answer.

O Jesu our helthe and glory/succour vs. The prayer.

O Jesu Christ ꝑ sonne of God/our redemer whyche deiectedest and humbledst thy selfe from the glorious state & shape of thy godhed/vnto the shape of our vyle seruitude/because thou woldest reconcyle vs the chyldren of wra-

the/ bnto thy father: and to make
vs the chyldzen of grace: we beſe-
che ꝑ grauce vs that we mought
euer fele euyn the by thy holy ſpi-
ſe to be oure preſent mediatoꝛ be-
foze oure father/ foꝛ all ghoſtly
gyftes/ whō we knowledge wyth
perfecte fayche to be vnſeparably
our/ whyche art the lyue-
ly God / wyth the fa-
ther & the holy ghoſte
lyuynge/ and reyg
gnynge ī the
woꝛlde of
woꝛl-
des. So be it.

Here followeth the seuen Psalmes.

Domine ne. The fyrst Psalme. vi.

O Lord rebuke me not in thy wrath/neyther chasten me in thyne anger.

But deale fauourably with me(o Lord)for full soore broken am I:heale me(Lorde)for my bones are all to shaken.

My soule trembleth sore:but lord howe longe?

Turne the Lord/and delyuer my soule:saue me for thy mercies sake

For they verely that are in thys deedly anguyshe/can not thynke vpon the:in these helly payues/ who maye prayse the.

I am wery with syghyng:I shall water my bedde euery nyght with my teares/so that it shall swym in them.

My face is wrynkeled & dryed vp wyth care & anger:myn enemyes haue made it full thynne wyth trouble.

Awaye fro me ye workers of wickednes:for the Lorde hath herde my complaynt es/poured out with weepinges.

The lord hath herde my depe delyre:y lord hath receyued my petitiō

Psalmus. vi.

Domine ne in furore tuo arguas me: neq; in ira tua corripias me.

Miserere mei dñe quia infirm⁹ sum:sana me dñe quia cōturbata sunt ossa mea.

Et anima mea turbata est valde sed tu dñe vsququo.

Conuertere dñe & eripe animam meā saluum me fac propter miam tuam.

Quia nō est in morte q̄ memor sit tui in inferno autē quis confitebitur tibi:

Laborauī in gemitu meo lauabo per singulas noctes lectum meum lachrimis meis stratum meum rigabo.

Turbatus est a furore oculus meus inueteraui inter oēs inimicos meos.

Discedite a me omnes q̄ operamini iniquitatem quia exaudiuit dñs vocē fletus mei.

Exaudiuit dñs deprecationē meā dñs orationē meā suscepit

Erubescãt & cõtur
bentur vehemẽter
oēs inimici mei con
vertãtur & erubes-
cãt valde velociter
& ioxia patrie.ꝛc.
Sicut erat. ꝛc.

Beati quoꝝ re-
miſſe ſunt iniq
tates & quoꝝm te-
cta ſunt peccata.
Beatus vir cui nõ
imputauit dñs pec-
catũ nec eſt in ſpiri
tu eius dolus.
Quõ tacui inuete-
rauerũt oſſa mea dũ
clamarem tota die.
Quõ die ac nocte
grauata eſt ſup me
man' tua cõuerſus
ſum i erumna mea
dũ configitur ſpina

Delictum meũ cog
nitum tibi feci et
iuſtitiam meã nõ
abſcondi.

Dixi confitebor ad
uerſum me iniuſti-
tiam meã dño et tu
remiſiſti impietatẽ
peccati mei.
Pro hac orabit ad
te omnis ſanctus in
tempore opportuno.
Veruntamẽ in di-
luuio aquarũ multa
rũ:ad eũ nõ approx-
imabunt.
Tu es refugium
meum a tribulatiõe

All myn enemyes ſhalbe aſha-
med/ād aſtonyed: they ſhalbe put
to flyghte/& cõfounded ſodeynly.
Bleſſed is he/whoſe vngodly
nes is forgyuen: and whoſe
ſynnes are couerde.
Bleſſed is that man/to whom ꝑ
Lord reckeneth not his ſynne: ney
ther is there in hys ſpirite any diſ
ſemblynge deſceyte.
Whyles nowe I helde my peace/
dayly muſyng with my ſelfe: and
other whyles cryed out my bones
waſted for ſorowe.
For daye & nyghte thy hãde pꝛeſſed
me downe: my moyſter was dryed
vp lyke as one tooſſed i ꝑ myddes
of ꝑ ſomer. Selah it was in dede.
I ſhall knowledge my ſynne/and
ſhall not hyde my wyckednes: I
thoughte/ſayinge wyth my ſelfe:
I ſhall confeſſe myn vngodlynes/
whyche is agaynſt me to the lord:
and thou euyn ſtrayght forgaueſt
me my wyckednes/whyche ope-
neth her ſelfe by my outwarde ſyn
ne Selah. it dothe in dede.
For ꝑ whyche euyn euery ſayncte
ſhall pꝛay vnto the in tyme of beſ
chyng: and than yf affliction come
vpon hym lyke a great ſwellyng
floude/yet ſhall it not touche him.
Thou arte my defender from tri

bulacyon

bulacyon: ꝓ shalt kepe me/ & shalt make me gladde excedyngly for my delyueraūce. Selah. thou shalt in dede.

I shall instructe ꝓ/ & teache the/ ꝓ waye wherupō ꝓ maiest go: I shal counsell the/ & se for ꝓ ryght well. Be ꝓ ye be not as horse or moyle/ whych are vnreasonable: whose chawes must be refrayned wyth bytte and brydle / lest they stryue agaynst the.

Many sorowes fall vpon the vngodly: but him that trusteth in the Lorde/ mercy closeth rounde aboute. Be gladde therfore in the Lorde/ and reioyse ye ryghtewyse: make ye mery all kaythfull & vpryght in herte.

Glory be to the father/ to the sonne: and to the holy goost.

As it was in ꝓ begynnyng: as it is nowe and euer shalbe. So be it.

¶ The .xxxvi. Psalme.

Pvnysshe me not (Lorde) of indignacyon: neyther chasten me in thy wrathe.

For thy arowes are sore smyten in to me: & the disease whych thou hast cast vpon me / depresseth me downe sore.

There is no helthe in my flesshe for thy wrathe: there is no reste in my bones

que circumdedit me exultatio mea eruue me a circundãtibus me.

Intellectū tibi dabo & instruam te in via hac qua gradieris firmabo super te oculos meos.

Nolite fieri sicut equus & mulus quibus nō est intellectus In chamo & freno maxillas eorum constringe qui non approximant ad te.

Multa flagella peccatoris sperantē autem in domino misericordia circundabit Letamini in domino & exultate iusti: & gloriamini omnes recti corde.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorū. Amē

¶ Psalmus. xxxvi.

Domine ne in furore tuo arguas me: neque in ira tua corripias me.

Quoniam sagitte tue infixe sunt mihi & confirmasti super me manum tuam.

Non est sanitas in carne mea a facie ire tue non est pax ossibus meis a facie

peccatorum meorū.
Quōniam iniquitates meæ supergressæ sunt caput meū: & sicut onus graue grauatæ sunt super me.
Putruerunt & corruptæ sunt cicatrices meæ a facie insipientiæ meæ.
Miser factus sum & curuatus sum vsq; in finē tota die cōtristabar.
Quōniā lūbi mei impleti sunt illusionibus: & non est sanitas in carne mea. Afflictus sū & humiliatus sū nimis rugiebā a gemitu cordis mei.
Domine ante te omne desiderium meū & gemitus meus a te nō est absconditus.
Cor meū cōturbatum est dereliquit me virtus mea & lumen oculorum meorum & ipsum nō est mecū.
Amici mei & proximi mei aduersū me appropinquauerūt & steterunt.
Et qui iuxta me erāt de longe steterunt & vim faciebant qui quærebāt aiam meā Et qui inquirebāt mala mihi locuti sūt vanitates et dolos tota die meditabant
Ego aūt tanq; surdus nō audiebā & sicut mutus non aperiens os suum.

my bones for my synnes.
For my synnes haue passed ouer me my heed lyke an heuy burden they are heuyer than I may beare.
Myn olde putrefyed sores festred within: and nowe are they broken for the/ for myn owne folysshenes I am depressed & sore broken: I walke in contynuall mournynge.
For a foule botche occupieth all my thyghes: so that there is no helthe in my flesshe.
I am feble and sore broke: I gnasshed wyth my teethe for sorowe of my herte.
Lorde all my desyres are before the: & my sorowfull syghes are not vnknowen vnto the.
My herte trembleth & pāteth for sorowe: my strēgth fayleth me/ & euyn the very syght of myne eyes fraile from their office.
My frendes & my felowes stode agaynst my wounde: and my nygh kynsefolke stode all afarre.
They also the meane season they that soughte my lyfe made snares for me: and they that hunted for my fauute spoke delayte/ whysperynge to deceyue me continually.
But I / as it had ben one deffe/ herde nothyng at all: & as a dūme man/ opened not ones my mouthe

I was

I was as one that herde not: and as one that had not a worde in his mouthe to answere for hym selfe.

For thy (Lorde) do I abyde: thou shalte answere for me/Lorde/my God.

For I sayde/lo my selfe: these men prauētyre will reioyce vpō me: & as sone as my foote begynneth to slyde/they shall runne vpon me.

For I am but an halteynge creple/redy euer to falle: my sorowe neuer gothe fro me.

I confesse myn vngodlynes: I sorowe for my synnes.

But in ỹ meane season myn enemyes were stroge: euyn they/whiche pursue me falsely are encreased in power.

They yelde acquite me euyll for good/were agaīst me: because I sought studiously to prokyte them.

Forsake me not Lorde: be not farre fro me my God.

Spede the to helpe me Lorde: my sauynge helthe.

Glory be to the father/to the sonne: and to the holy goost.

As it was in ỹ begynnyng/as it is nowe & euer shalbe. So be it.

The .ii. Psalme.

Haue mercy vpō me God/for thy laudable goodnes: for thy great

Et facti sum sicut homo nō audiens & nō habēs in ore suo redargutiones.

In te dñe speraui tu exaudies me domine deus meus.

Ne dicat nequā super gaudeat mihi inimici mei: & dum cōmouentur pedes mei super me magna loquti sunt.

Quia ego in flagella paratus sum & dolor meus in conspectu meo semper.

Quia iniquitatē meā annunciabo & cogitabo pro peccato meo

Inimici aut̄ & mei viuūt, & confirmati sunt sup me: & multiplicati sunt q̄ oderunt me iniq̄.

Qui retribuunt mala pro bonis detrahebant mihi quia sequebar bonitatem.

Ne derelinquas me domine deus meus: ne discesseris a me.

Intende in adiutorium meū domine deus salutis mee.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum Amen.

Psalmus .ii.

Miserere mei deus secundum

ma gnam misericordiam tuam.

Et secundū multitudinem miserationum tuarū: dele iniquitatem meam.

Amplius lava me ab iniquitate mea: & a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco & peccatum meum cōtra me est semper.

Tibi soli peccavi & malum coram te feci: ut iustificeris in sermonibus tuis & vincas cum iudicaris.

Ecce enī in iniquitatibus cōceptus sum & in peccatis concepit me mater mea.

Ecce enī veritatē dilexisti incerta & occulta sapientie tue manifestasti mihi.

Asperges me domine yssopo & mundabor: lavabis me & super nivem dealbabor.

Auditui meo dabis gaudium & letitiam & exultabūt ossa humiliata.

Averte faciem tuā a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me deus: & spiritū

thy great mercyes sake / wype away my synnes.

And yet agayne washe me more fro my wyckednes: and make me clene fro my vngodlynes.

For my greuous synnes do I knowledge: & myne vngodlynes is euer before myne eyes.

Agaynst the / agaynst the onely haue I synned: and that that sore offendeth the haue I done: wherfore very iuste shalte thou be knowen in thy wordes & pure / whan it shall be iudged of the.

Lo / I was fashoned in wyckednes: and my mother conceyued me polluted with synne.

But lo / thou woldest trouthe to occupie and rule in my inwarde partes: thou shewedest me wysedome / whyche thou woldest to lye in the secretes of my herte.

Sprynkle me wyth ysope / and so shall I be clene: thou shalte washe me: & than shall I be whiter than snowe.

Poure vpō me ioye and gladnes: make my bones to reioyce / whiche thou hast smytten.

Turne thy face from my synnes: & wype away all my wyckednes.

A pure herte create in me (o Lorde) & a stedfaste ryght spirite make

a newe

a newe within me.
Cast me not away: and thy holy ghost take not fro me.
Make me agayne to reioyce/whyle thou dyngest me thy saunge helthe: and let thy chyefe gouernyng free spirite strengthen and leade me.
I wyll instructe the wycked that they maye knowe thy wayes/and the vngodly shalbe conuerted vnto the.
O ciuer me frome bloudes (oh Lorde) the God of my helth / and my tonge shall exalte thy righteousnes.
Lord open thou my lyppes / and my mouth shall shewe forth thy prayse.
For yf thou haddeste delyred sacrifyces / I had surely geuen it/ but thou delyghtest not in burnte sacrifyces.
A sacrifice to God/is a lowly spirite a contrite/and an hũble harte ỹ shalt not despyse(O God.)
Deale gently of thy fauourable beneuolence with Syon/that the walles of Jerusalem maye be buylte agayne.
Then shall shalt thou accept the sacrifyce of righteousnes / oblacyon/and burnte offrynges/ then shall

rectũ innoua in visceribus meis.
Ne proijcias me a facie tua: et spiritũ sanctum tuũ ne auferas a me.
Redde mihi letitiã salutaris tui: ẽ spiritu principali confirma me.
Docebo iniquos vias tuas: ẽ impij ad te conuertentur.
Libera me de sanguinibus deus deus salutis mee: ẽ exultabit lingua mea iustitiam tuam.
Domine labia mea aperies: et os meũ annunciabit laudem tuam.
Quoniam si voluisses sacrificiũ dedissem vtiq; holocaustis nõ delectaberis.
Sacrificiũ deo spiritus contribulatus cor contritum ẽ humiliatum deus non despicies.
Benigne fac domine in bona voluntate tua syon: vt edificentur muri hierusalem.
Tũc acceptabis sacrificiũ iustitie oblationes ẽ holocausta

stune imponēt super altare tuū vitulos.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

¶ Psalmus. ci.

Domine exaudi orationē meā: & clamor meus ad te veniat.
Non auertas faciē a me in quacūq; die tribulor inclina ad me aurem tuam.
In quacūq; die invocauero te velociter exaudi me.
Quia defecerūt sicut fumus dies mei & ossa mea sicut cremium aruerunt.
Percussus sum vt fenū & aruit cor meum q; oblitus sum comedere panē meū.
A voce gemitus mei adhesit os meū carni mee.
Assimilatus factus sū pelicano solitudinis: & factus sum sicut nicticorax in domicilio.
Vigilaui et factus sum sicut passer solitarius in tecto.
Tota die exprobrabāt mihi inimici mei & q laudabāt me adversum me iurabāt.
Quia cinerē tanq; panem manducabam: & potū meum cū fletu miscebam.

Shall they laye calues vpon thyne auitre.
Glory be to the father to the sonne: and to the holy goost.
As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The. Ci. Psalme.

Hyde heare my prayer / & let my clamoure come vnto the
Turne not thy face frō me / when soeuer I am troubled / bowe thyne eare vnto me.
In whatsoeuer daye that I call on the heare me quyckely.
For my dayes haue vanysshed as smoke and my bones waxed dye as a fyre brande.
I am stryken and my harte wythered lyke haye / because I forgate to eate my breade.
Wyth the noyse of my mournyng my bone hath clouen to ỹ flesshe.
I am made lyke vnto a Pellycane of wylderneſſe / and am made lyke a nyght rauen in a house.
I haue waked and am made lyke a sparowe solitary in the roufe of an house.
All day dyd myne enemyes raple vpon me / and they that prayſed me conspyred agaynſt me.
For I dyd eate asshes as breade & myngled my drynke w̄ wepynge.

In regard

In regard of thy wrath and indignacyon / for thou takyng me vp dyddeste cast me agaynst ꝓ grou̇de
My dayes haue faded as a shadowe / & I haue wythered lyke haye
Thou Lord abydest for euer and thy memoryall is frō one generacyon to another.
Thou Lord arysynge shalte haue mercye on syō for it is tyme to haue mercie on it / for ꝓ tyme cōmeth
For the stones therof haue pleased thy seruauntes / and they shall haue ruth on the ground therof.
And the people shall feare thy name O Lorde / and all the kynges of the earthe thy glory.
For ꝓ Lord hathe buylded Syon / and shalbe sene in his glory.
He hath regarded the speche of ꝓ humble / and hath not despysed theyr prayer.
Let these be wrytten in another generacyon / & the people ꝓ shalbe created shall prayse the Lorde.
For he hath loked downe from hys hygh holy place / the Lorde hathe loked downe from heauen vnto the earthe.
For to heare ꝓ waylynge of thē that be fettered / for to loose the sonnes of them that were slayne.
That they shulde in Syō declare the name

A facie ire ī dignationis tue: quia eleuans allisisti me.

Dies mei sicut umbra declinauerūt: & ego sicut fenū aruī.
Tu autem domine in eternum permanes: et memoriale tuum in generatione & generationē.
Tu exurgens dñe misereberis syō: qz tēpus miserendi ei⁹ quia venit tempus
Quoniā placuerūt seruis tuis lapides eius: & terre ei⁹ miserebunt ur.
Et timebunt gentes nomen tuum domine: & omnes reges terre gloriā tuā
Quia edificauit dominus syon: & videbitur in gloria sua.
Respexit in orationem humiliū: & non spreuit precē eoꝝ.
Scribantur hec in generatione altera & populus qui creabitur laudabit dñm.
Quia prospexit de excelso sancto suo: dominus de celo in terram aspexit.
Vt audiret gemitꝰ compeditoꝝ: vt solueret filios interemptoꝝ.

Vt annuncient in syon nomen domini:

ylande eius in hierusalem.
In conuentiũ populos in vnum: & reges vt seruiant domino.
Respondit ei in via virtutis sue: pauctatem dierum meorum nuncia mihi.
Ne revoces me in dimidio dierũ meorum in generatione & generationem anni tui.
Initio tu domine terrã fundasti: et opera manuum tuarum sunt celi.
Ipsi peribũt tu autem permanes & omnes sicut vestimẽtum veteraſcent.
Et sicut operturiũ mutabis eos & mutabuntur tu autem idem ipse es & anni tui non deficiẽt.

Filii seruorũ tuorum habitabunt: et semen eorum in seculum dirigetur.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Psalmus. cxxix.

De profundis clamaui ad te dñe dñe exaudi vo-

the name of the Lorde / and hys prayse in Jerusalem.
In assemblynge of people together / and kynges for to serue the Lorde.
I answered hym in the waye of his vertue / shewe vnto me ỹ shortenesse of my dayes.
Call me nat backe in the myddes of my dayes / into the euerlastynges of thy yeare.
From the beginnynge thou Lorde haste layde the foundacyon of the earth and the workes of thyne handes are the heauens.
They shall perysshe / but thou abydest / and all shall waxe olde as a garmente.
And as a couerynge thou shalte chaunge them / and they shalbe chaunged / but thou arte one / and the same / and thy yeares shall neuer perysshe.
The sonnes of thy seruauntes shall dwell togyther / and theyr seede shalbe directed for euer.
Glory be to the father to the sonne: and to the holy goost.
As it was in ỹ begynnyng / as it is nowe and euer shalbe. So be it.

The. cxxix. Psalme.

Out of the deepe places haue I called vnto the (O Lorde)

Lorde

Lorde heare me.

Let thyne eares be intentyue to the voyce of my prayer.

If ꝑ (Lorde) wylt loke so straytlye vpō synners/ O Lorde/ who shall abyde it.

But there is mercye with ꝑ/ and because of thy lawe haue I abydē the/ O Lorde.

My soule hathe abydē in his worde / my soule hath trusted in the Lorde.

From the morynyng watche vnto nyght/ let Israell truste in the Lorde.

For with the Lorde there is mercye/ and hys redemptyon is plenteous.

And he shall redeme israell from all the iniquityes of it.

Glory be to the father/ to the sonne: and to the holy goost.

As it was in ꝑ begynnyng: as it nowe & euer shalbe. So be it.

¶ The .cxlij. Psalme.

Lorde heare my prayer/ with thyne eares perceyue my desyre/ for thy truthes sake/ heare me for thy ryghteousnes.

And entre not into iudgement with thy seruaunt/ for euery person lyuyng shall not be iustifyed in thy syght.

ceum meam.

Fiāt aures tue intendētes in vocē de precationis mee.

Si iniquitates obseruaueris domine: dñe quis sustinebit.

Quia apud te propiciatio estꝫ ꝓpter legem tuā sustinui te domine.

Sustinuit aia mea in verbo eius: speravit anima mea in domino.

A custodia matutina vsqꝫ ad noctē spere israel in dño.

Quia apud dominū misericordia et copiosa apud eum redemptio

Et ipse redimet israel: ex omnib⁹ iniquitatibus eius.

Gloria patri ꝫ filio ꝫ spiritui sancto.

Sicut erat in principio ꝫ nunc ꝫ semper: & in secula seculorum. Amen.

¶ Psalmus .cxlij.

Domine exaudi orationē meā auribus percipe obsecrationem meā in veritate tua exaudi me in tua iusticia

Et nō intres in iudicium cū seruo tuo domine: quia non iustificabitur in conspectu tuo omnis viuens.

Q; persecutus est inimicus aiam meã humiliauit in terra vitam meam.

Collocauit me in obscuris sicut mor tuos seculi & anxiatus est super me spiritus me⁹ in me turbatũ est cor meum.

Memor fui dierum antiquorũ me dictat⁹ sum in oĩb⁹ operib⁹ tuis: i factis manuũ tuarũ meditabar.

Expãdi man⁹ meas ad te aia mea sicut terra sine aqua tibi.

Velociter exaudi me dñe defecit spiritus meus.

Non auertas faciẽ tuã a me: et similis ero descendentibus in lacum.

Auditam fac mihi viam in qua ambulẽ q̃ ad te leuaui aiam meam.

Eripe me de inimicis meis dñe ad te cõfugi doce me facere voluntatem tuã q̃ deus meus es tu

Spiritus tuus bonus deducet me in terrã rectam ꝓpter nomen tuum domine viuificabis me in equitate tua.

FOr the enemy hath pursued my soule/ hath brought lowe my lyfe in earthe.

He hathe sette me in darkenesse as the deade men of the worlde/ & my spirete was vexed/ my herte was troubled wythin me.

I haue bene myndfull of olde dayes/ I haue studyed vpon all thy workes and in the dedes of thy handes I mused.

I haue stretched forthe my handes vnto the/ my soule vnto the as earth wythout water.

Hastely heare me (O lorde) my spyryte hath fayled me.

Turne not thy face frome me leste I be lyke to men descendynge into a pytte.

Cause thy mercye to be herde of me betymes/ for in ꝯ haue I trusted

Shewe me ꝯ waye where I maye walke/ for vnto the haue I lyfte vp mye mynde.

Deliuer me frõ myne ennemyes Lorde vnto the haue I fled/ teache me to do thy wyll/ for thou arte my God.

Thy good spyrite shall conduce me into the lande of ryghtfulnesse/ for thy names sake Lorde thou shalte reuyue me thrroughe thyne equytie.

Thou

Thou shalt bringe my soule fro trouble/and throughe thy mercy destroye all myne ennemyes.

And thou shalte destroye all that moleste my soule/for I am thy seruaunt.

Glory be to the father/to the sonne:and to the holy ghoste.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The anthem.

¶ Remembre not (O Lorde) the faultes eyther of vs or of oure parentes/neyther take thou vengeaunce on oure synnes. Spare (O Lorde)spare thy people/whyche thou hast redemed wyth thy precyous bloud. Be neuer more angrye wyth vs.

¶ Here after folowyth the xv. Psalmes.

¶ The.cxix.Psalme.

I cryed to the Lorde/when I was in trouble/ and he hearde me.

O Lorde delyuer my soule from lyinge lyppes/and from a disceytfull tonge.

What maye be geuē the/or what maye be layde agaynste the/thou disceytfull tonge.

The sharpe arowes of ỹ myghty/ wyth hotte sparkelynge coles.

Duces de tribulatione animam meā: & i misericordia tua dispdes omnes inimicos meos.

Et perdes oēs qui tribulant aiam meā quoniam ego seruus tuus sum.

Gloria patri & filio & spiritui sancto.

Sicut erat in pncipio & nunc.

¶ Psalmus.cxix.

Ad dñm cum tribularer clamaui: & exaudiuit me.

Domine libera aiam meā a labijs iniquis: & a lingua dolosa.

Quid det tibi aut quid apponatur tibi: ad linguam dolosam.

Sagitte potentis acute cum carbonibus desolatoriis.

Heu mihi q̄ inco-
latus meus prolon-
gatus est habitauit
cum habitantib⁹ ce-
dar multum incola
fuit anima mea.
Cum his qui odes-
runt pacem erā pa-
cificus cū loquebar
illis impugnabant
me gratis.
Gloria patri & filio
& spiritui sancto.
Sicut erat in p̄nci
pio & nūc & semp: &
in secula seculoꝝ.
Amē. Psal.cxx.
Leuaui oculos
meos montes vnde veniet au-
xilium mihi.
Auxilium meum a
domino qui fecit ce-
lum & terram.
Nō det in commo-
tionem pedē tuum:
neq̄ dormitet qui
custodit Israel.
Ecce nō custodit te do
min⁹ protector tua: su
per manum dextera
tuam tuam:
Per diē sol nō vret
te: neq̄ luna per no
ctem.
Dñs custodit te ab
omni malo: custodiat
animā tuā dominꝰ.
Dñs custodiat in-
troitū tuum & exi-
tum tuū: ex hoc nūc
& vsq̄ in seculum.
Gloria patri & fi-
lio & spiritui sancto.

Wo is me for my resyding place is prolonged/I haue dwelled wyth the inhabiters of Cedar/my soule was longe in exyle.
I was peasable wyth them that hated peace/when I spake vnto them they assaulted me causelesse
Glory be to the father to the sonne/and to the holy ghost.
As it was in the begynnyng/as it is nowe & euer shalbe. So be it.

The.cxxi.Psalme.

I Lyfte vp myne eyes into the hylles/from whence helpe shall come vnto me.
My helpe commeth from the Lorde/that made heauen and earth.
He shall not suffre thy fote to slyppe/neyther shall he that kepeth ỹ/ fall into a slombre.
Lo he shall neyther fall a slepe nor slōber/whyche kepeth Israel.
The Lorde kepeth the/the Lorde is thy defēce/more then thy ryghte hande.
The sonne shall not burne the by the day/nor the moone by nyght.
The lord kepeth the frō all euyll/ the Lorde kepeth euen thy soule.
The Lorde kepe thy goynge in & goynge out/frō thys tyme forthe and euermore.
Glorye be to the father. &c.

As it was in the begynnyng: as it is nowe & euer shalbe. So be it.

¶ The.cxxi.Psalme.

I Reioyced in those thynges that were sayde vnto me/we shall go into the Lordes house.

Oure fete were standynge in thy gates Jerusalem.

Jerusalem whych is buylded lyke a cyte/ whose participypacyons is wythin it selfe.

For there ascēded the trybes euē the trybes of the Lorde/the testimony of Israell to acknowledge the Lordes name.

For there sate the sytters in iudgemēt/euen the seate of the house of Dauid.

Praye ye for the peace of Jerusalem/& abundance is to them that loue the.

Let peace be made thrōughe thy vertue and plenteousnesse be i thy houses.

For my brothers and kynreddes sakes/I prayed peace for the.

For the house of oure Lord God I besought good thynges for the Glory be to the father/to the sonne and to the holy ghoste.

As it was in the begynnynge: as it is nowe and euer shalbe. Amen.

¶ The.cxxij.Psalme.

Sicut erat in principio & nunc & semper & in secula seculorum. amen.

¶ Psalmus. cxxi.

Lētatus sum in his q̄ dicta sūt mihi in domum dñi ibimus.

Stātes erant pedes nostri in atriis tuis hierusalem.

Hierusalem q̄ edificat̄ vt ciuitas cuius participatio ei⁹ in idipsum.

Illuc enim ascenderunt tribus tribꝰ domini: testimoniū israel ad confitēdū nomini domini.

Quia illic sederunt sedes in iudicio: sedes super domū dauid.

Rogate q̄ ad pacē sūt hierusalē: & abūdātia diligētib⁹

Fiat pax in virtute tua & abundātia in turribus tuis.

Propter fratres meos et proximos meos loquebar pacem de te.

Propter domū domini dei nostri quesiui bona tibi.

Gloria patri & filio & spiritui sancto.

Sicut erat in ꝓncipio & nūc & semper & in secula seculorū Amē. Psal. cxxij.

Ad te leuaui oculos: meos q habitas in celis.
Ecce sicut oculi seruoꝝ in manibꝰ dominoꝝ suoꝝ.
Sicut oculi ancille in manibꝰ dñe sue: ita oculi nostri ad dominum deū nostrū, donec misereat nostri.

Miserere nostri domine miserere nobis: q multū repleti sumus despectione.
Quia multū repleta est aia nostra: opprobrium abundantibus et despectio superbis.
Gloria patri et filio et spiritui sancto.
Sicut erat in principio et nunc et semper et in secula seculoꝝ. Amen.

Nisi quia dñs erat in nobis dicat nunc israel: nisi quia dñs erat in nobis.
Cum exurgerent homines in nos: forte vivos deglutissent nos.
Cum iraceret furor eoꝝ in nos: forsitan aqua absorbuisset nos.
Torrentem pertransiuit aia nostra forsitan pertransisset anima nostra aquā

Unto the haue I lyfte vp myne eyes/ whych inhabytest the heauen.
Euen lyke as the eyes of seruauntes wayte at the handes of theyr maisters.
As the eyes of an handmayd be at the handes of her mystres/ euen so be our eyes vpō the Lorde oure God/ vntyll he haue mercye on vs
Haue mercy on vs O Lord/ haue mercy on vs for we are fulfylled wyth much vylenesse.
For our soule is fylled very much beynge scorned of the ryche/ and despysed of the proude.
Glorye be to the father/ to the sonne: and to the holy ghoste.
As it was in the begynnyng. &c.

The.cxxiij.Psalme.

Except the Lorde had bene amonge vs (let Israell nowe speake) except the Lorde had bene amonge vs.
When men rose agaynst vs/ peraduenture they myght haue swallowed vs vp quycke.
When theyr furye was greate agaynste/ vs peraduenture the water myghte haue slouped vs vp:
Oure soule hathe passed ouer a ryuer/ oure soule peraduenture myght haue passed ouer a water

intol:

intollerable.
Blessed be the lorde/whiche hath not suffered vs to be caught wyth theyr tethe.
Our soule hath bene deliuered euē as a sparowe frō ꝯ foulers snare.
The snare is worne oute/& we are delyuered.
Our helpe cōsysteth in the name of the Lorde/whyche made heauen and earth.
Glory be to the father/to the sonne:and to the holy ghoste.
As it was in ꝯ begynnyng:as it is nowe & euer shalbe.So be it.

¶The.cxxiij.Psalme.

They that truste in the Lorde as a mountayne/of Syon/he shall neuermore be moued/wyych inhabiteth Jerusalem.
Mountaynes are in the cyrcuite of it/and the Lorde is in the cyrcuite of hys people/from thys tyme forthe and euermore.
For the lorde shall not leaue the rodde of synners/vpon the lot of the Juste/lest the Juste shulde extende theyr handes vnto synne.
Do well(O Lorde)to the good & vp ryght in hart.
But those ꝯ swarue ꝯ lord shall bryng into bondes wyth them ꝯ

sustollerabilem.
Benedictus dominus qui non dedit nos:in captionem dentibus eorum.

Anima nostra sicut passer erepta est:de laqueo venantium.

Laqueus contritꝰ est et nos liberati sumus.
Adiutorium nostrū in nomine domini:qui fecit celum et terram.
Gloria patri.
Sicut erat in principio & nunc & semper:& in secula seculorum.Amen.

¶Psalmus.cxxiij.

Qui cōfidunt in dño sicut mōs syon:nō cōmouebit in eternum qui habitat in Jerusalem.
Montes in circuitu eius & dominꝰ in circuitu populi sui:ex hoc nunc & vsqꝫ in seculum.
Quia nō relinquet dñs virgā peccatorū super sortem iustorum:vt nō extendant iusti ad iniquitatem manus suas.
Benefac dñe:bonis & rectis corde.
Declinantes autē in obligationes adducet dominus cum

Sperantibus in qui
tate: pax sup israel.
Gloria patri et fi=
lio & spiritui sancto
Sicut erat in prin=
cipio & nunc & sem=
per & in secula seculo
rum. Amen.

Psalmus. cxxv.

IN conuertendo
dominus captiui=
tatem syon: facti
sumꝰ sicut cōsolati.
Tunc repletū est
gaudio os nr̄m: & li
gua nr̄a exultatiōe

Tunc dicent inter
gentes: magnifica=
uit dominus facere
cum eis.
Magnificauit dñs
facere nobiscum fa=
cti sumus letantes.
Conuertere domi=
ne captiuitatem no
stram sicut torrens
in austro.
Qui semināt in la=
chrymis: in exulta=
tione metent.
Euntes ibāt & fle=
bant mittentes se=
mina sua.
Venientes autem
venient cum exulta
tione: portātes ma=
nipulos suos.
Gloria patri & filio
& spiritui sancto.
Sicut erat in prin=
cipio & nunc. &c.

Psalmus. cxxvi.

worke wyckednesse / peace be vpō
Israell.
Glorye be to the father / and to the
sonne / and to the holy ghost.
As it was in the begynnyng / and
as it is now / & euer shalbe. Amen.

The.cxxv.Psalme.

WHan the Lorde turneth
agayne / the captiuite of
Syon / then shall we be lyke vnto
them that dreame.
Then our mouthe is fylled wyth
laughter / and oure tonge wyth
ioye.
Then shall it be sayde amonge
the heathen the Lord hath done great
thynges for them. Yee the Lorde
hath done great thiges for vs al=
ready / wherfore we reioyce.
Turne oure captiuitye (O Lord)
as the ryuer in the South.
They that sowe in teares / shall
reape in ioye.
They that wente for the weppyng
and sowed theyr seede / shall come
wyth ioye and brynge theyr she=
ues wyth them.
Glory be to the father / to the son=
ne / and to the holy ghoste.
As it was in begynnyng / as it
is nowe & euer shalbe. So be it.

The.cxxvi.Psalme.

Excepte

Excepte the Lorde buylde the houſe/theyr labour is but vayne that buylde it.

Excepte the Lorde kepe the cytie/ the watche man waketh but in vayne.

It is but loſte labour that ye ryſe vp earlye/aryſe after your ſytynge ye that eate the breade of ſorouſulneſſe.

When he hath geuen ſlepe to hys welbeloued/lo the herytage of ỹ Lordes chyldren/the rewarde of the frute of the wombe.

Lyke as the arrowes in the hãde of the gyaũte/euen ſo are the chyldren of ſmyters.

Happye is the mã ỹ hath hys deſyre full of them/he ſhall not be aſhamed whẽ he ſhall ſpeake with hys enemyes in the gate.

Glory be to the father/to the ſonne and to the holy ghoſt.

As it was in the begynnyng: as it is nowe & euer ſhalbe. So be it.

The.cxxvij.

Bleſſed are they that feare ỹ Lorde/and walke in hys wayes.

For thou ſhalt eate the laboures of thyne owne handes/o happy art thou and it ſhall go well with the.

Nili dñs edifi: cauerit domum in vanum laborauerũt qui edificãt eã.

Nili dñs cuſtodierit ciuitatẽ: frustra vigilat qui cuſtodit eam.

Vanũ eſt vobis ante lucẽ ſurgere: ſurgite poſtq̃ ſederitis qui manducatis panem doloris.

Cum dederit dilectis ſuis ſomnũ: ecce hereditas dñi filii merces fructus ventris.

Sicut ſagitte i manu potentis: ita filij excuſſorum.

Beat⁹ vir q̃ implerit deſideriũ ſuũ ex ipſis: non cõfundetur cum loquetur inimicis ſuis in porta.

Gloria patri & filio & ſpiritui ſancto.

Sicut erat in principio et nunc & ſemper & in ſecula ſeculorum amen.

Pſalmus. cxxviij.

Beati omnes q̃ timẽt dominũ: qui ambulãt in viis eius.

Labores manuũ tuarum q̃ manducabis: beatus es et bene tibi erit.

Thy

Uxor tua sicut vi-
tis abundans: in late-
ribus domus tue.
Filii tui sicut no-
uelle olivarum: in cir-
cuitu mense tue.
Ecce sic bñdicetur
homo q timet dñm.
Benedicat tibi do-
minus ex Syon: t
videas bona hie-
rusalem omnib⁹ die
bus vite tue.

Et videas filios fi
liorum tuorum: pa-
cem super israel.
Gloria patri & fi-
lio: & spiritui sancto.
Sicut erat in prin
cipio & nūc & sem
per: & in secula se-
culorum. Amē.

Psalmus. cxxviij

Sepe expugna
uerūt me a iu-
uentute mea dicat
nunc israel.
Sepe expugnaue
runt me a iuuētute
mea: etenim non po
tuerunt mihi.
Supra dorsum meū
fabricauerunt pec-
catores prolongaue
runt iniquitatē suā.
Dominus iustus con
cidet cervices pec-
catorum confundan
tur & conuertantur
retrorsum omnes q
oderunt syon.

Thy wyfe shall be as a fruytfull
vyne vpon ye walles of thy house
Thy chyldren lyke the Olyue bra-
unches rounde aboute thy table.
Lo thus shall the man be blessed
that feareth the Lorde.
The Lorde blesse the oute of Sy-
on / that thou mayest se Jeru-
salem in prosperytye all thy lyfe
longe.
Yee thou mayest se thy chyldrens
chyldren and peace vpon Jsraell.
Glory be to the father to the son:
ne: and to the holy goost.
As it was in ye begynnyng / as it
is nowe and euer shalde. So be it.

The. cxxviij. Psalme.

Many a tyme haue they fou-
ght agaynst me / from my
youthe vp maye Jsraell now saye
Yee many a tyme haue they fou-
ght agaynst me from my youth vp
but they haue not ouercome me.
The vngodly buylded vpon my
backe / and prolonged theyr ini-
quyte.
But the ryghteous Lorde hath
hewen the neckes of the vngodly
in peces.
Let them be confounded and tur-
ned backewarde as many as ha-
ue euyll wyll at Syon.

Let them

Let them be euē as the haye vpō the houſe toppes/ whych wydde-reth before it be plucked vp.

Wherof the mower wyll not fyll hys hāde/ nether he that byndeth vp the ſheues his boſome.

So that they whych go by/ ſaye not ſo much as the Lorde proſpe-ry ou/ we wyſhe you good lucke in the name of the Lorde.

Glory be to the father/ to the ſonne: and to the holy gooſte.

As it was in the begynnyng: as it is nowe & euer ſhalbe. So be it.

¶ The.cxxix.Psalme

Out of the depe called I vnto the Lord (O Lorde) heare my voyce.

O let thyne eares conſyder well the voyce of my complaynte.

Yf thou (Lorde) wylt be extreme to marke our iniquityes (o Lorde) who maye abyde it?

But there is mercy wyth the/ & becauſe of thy lawe haue I abyden the (O Lorde.)

My ſoule hath abydē in his worde my ſoule hath truſted in ꝯ Lorde.

From the morneynge watche vntyll nyght/ let Iſraell truſte in ꝯ Lorde.

For wyth the Lorde there is mercy and his redēpcyon is plenteous

And

Fiant ſicut fenum tectorū: quod ꝑuſq; euellatur exaruit.

De quo nō ipleuit manū ſuā q̄ metet & ſinū ſuū qui manipulos colliget.

Et nō dixerūt qui ꝓterib̄at bñdictio dñi ſuper vos: bñdicimus vobis in nomine domini.

Gloria patri & filio & ſpiritui ſancto.

Sicut erat in ꝓncipio & nunc & ſemper: & in ſecula ſeculorum Amen.

¶ Psalmus.cxxix.

De ꝓfundis clamaui ad the domine: domine exaudi vocem meam.

Fiant aures tue intendentes: in vocē deprecationis mee.

Si iniquitates obſeruaueris domine: domine quis ſuſtinebit.

Quia apud te ꝓpiciatio eſt: & ꝓpter legem tuam ſuſtinui te domine.

Suſtinuit aia mea in verbo eius: ſperauit anima mea in domino.

A cuſtodia matutina vſq; ad noctē ſpere iſrael in dño.

Quia apud dñm mia & copioſa apud eum redemptio.

Et ipse redimet Israel: ex omnib⁹ iniquitatibus eius.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Psalmus.cxxx.

Domine non est exaltatum cor meū: neq; elati sunt oculi mei.

Neq; ambulaui in magnis: neq; in mirabilibus super me.

Si non humiliter sentiebam: sed exaltauī animam meam.

Sicut ablactatus est super matre sua ita retributio in anima mea.

Speret Israel in domino: ex hoc nunc & vsq; in seculum.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc &c.

Psalmus.cxxxi.

Memento domine dauid & omnis mansuetudinis eius.

Sicut iurauit domino: votum vouit deo iacob.

Si introiero in tabernaculum domus mee: si ascendero in lectum stratus mei.

Si dedero somnum oculis meis: & palpebris meis dormitationem.

And he shall redeme Israell frō all hys synnes.

Glory be to the father to the sonne: and to the holy goost.

As it was in ỹ begynnyng: as it is nowe and euer shalbe. So be it.

The.cxxxi.

Lorde I am not hye mynded/ I haue no proude lokes.

I do not exercyse my selfe i great matters/ whych are to hye for me.

Yt I dyd not thynke mekely but dyd exalt my soule.

As a wenelynge is from his mother so is the retribulacyon in my soule.

Let Israell trust in the Lorde frō thys tyme forth for euermore.

Glory be to the father/ to the sonne and to the holy goost.

As it was in ỹ begynnyng/ as it is nowe and euer shalbe. So be it.

The.cxxxi.

Lorde remembre Dauid & all his trouble.

How he sware vnto the Lorde & vowed a vowe/ vnto the myghtye one of Iacob.

I wyll not come wythin the tabernacle of my house/ nor clyme into mye bedde.

I will not suffre myne eyes to slepe/ nor myne eye lydes to slōbre.

Untyll

tyll I fynde out a place for ỹ Lorde/an habitacyon for the God of Jacob.

Lo we hearde ỹ same at Ephrata/ & found it in the woody feldes We wyll go into hys tabernacle & fall downe before his fotestole.

Aryse(O Lord)into thy restynge place/ ỹ and ỹ arke of thy strēgth.

Let thy prestes be clothed wyth ryghteoulnes / & let thy sayntes reioyse.

For thy seruaunt Dauids sake turne not awaye the presence of thyne anoynted.

The Lorde hath made a faythfull oth vnto Dauid/and he shall not shrynke from it/of the frute of thy body shall I set vpon thy seate.

If thy thyldren wyll kepe my couenaunt / & my testimony that I shall learne them.

Theyr chyldren also shall syt vpō thy seate for euermore.

For the Lorde hath chosen Syon to be an habitacyon/ for hym selfe hath he chosen her

Thys shalbe my rest/here wyll I dwell/for I haue a delyte therin.

I wyll bleste her wedowes wyth increase/and will satisfye her poore wyth breade.

I wyll decke her prestes with healthy/

Et requiē tēporibꝰ meis donec inueniā locū domino: tabernaculum deo iacob.

Ecce audiuimꝰ eā in effrata:inuenimꝰ eā in cāpis syluę.

Introibimus in tabernaculū eius:adorabimus in loco vbi steterunt pedes eiꝰ

Surge domine in requiē tuā:tu & archa sanctificationis tue

Sacerdotes tui induantur iusticiam: & sancti tui exultent.

Propter dauid seruum tuū: non auertas faciē xpi tui.

Iurauit dñs dauid veritatē & non frustrabitur eā:de fructu vētris tui ponā super sedem tuam.

Si custodierit filij tui testamentū meū et testimonia mea hec que docebo eos

Et filij eorum vsq; in seculū: sedebunt super sedem tuam.

Quoniā elegit dñs syon: elegit eam in habitationem sibi.

Hec requies mea in seculū seculi: hic habitabo quoniam elegi eam.

Viduam eius benedicēs benedicā: pauperes eius saturabo panibus.

Sacerdotes eiꝰ induā salutari: & sanc-

alth / & her sayntes shall reioyse and be glad.

There shall I make the horne of Dauid to florysshe / I haue ordeyned a lāterne for myne anoynted.

As for hys enemyes I shall clothe them with shame / but vpon hym selfe shall his owne florysshe.

Glory be to the father / to the sonne: and to the holy goost.

As it was in ỹ begynnyng / as it is nowe and euer shalbe. So be it.

The .cxxxij. Psalme.

Beholde howe good & ioyfull a thing it is brethrē to dwell together in vnite.

It is lyke the precyous oyntment vpon the heade that ranne downe vpon the beerde / euen vnto Aarōs beerde.

And wēte downe to the skyrtes of his clothynge.

Lyke the dewe of Hermō / which fell vpon the hyll of Syon.

For there ỹ Lorde promysed hys blessyng / & lyfe for euermore.

Glory be to the father / to the sonne: and to the holy goost.

As it was in ỹ begynnyng: as it is nowe and euer shalbe. So be it.

The .cxxxiij. Psalme.

Beholde / o prayse the Lorde all ye seruauntes of ỹ Lorde ye that

stis eius exultatione exultabunt.

Illuc producā cornu dauid: paraui lucernam christo meo

Inimicos eius induā confusione: super ipsum autem efflorebit sanctificatio mea.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amen.

Psalmus. cxxxij.

Ecce quā bonum & quā iocundum: habitare fratres in vnum.

Sicut vnguentum in capite: quod descēdit in barbā barbam aaron.

Quod descendit in oram vestimēti eius sicut ros hermon q̄ descendit in montem syon.

Quoniam illic mandauit dominus benedictionem: & vitā vsq; in seculum.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper: & in secula seculorum. Amē

Psalmus. cxxxiij.

Ecce nunc benedicite dominū: omnes serui dñi.

Ye that stande in the house of the Lorde in the house of our God.
Lyft vp your handes in ỳ nyght to the sanctuary / and prayse the Lorde.
The Lorde whych made heauen & earth/ bl̃esse the out of Syon.
Glory be to the father/ to the sonne: and to the holy goost.
As it was in ỳ begynnyng/ as it is nowe and euer shalbe. So be it.

Qui statis in domo domini: in atriis domus dei nostri.
In noctibus extollite manus vestras in sancta & benedicite dominum.
Benedicat te dominus ex syon: qui fecit celum & terram.
Gloria patri & filio & spiritui sancto.
Sicut erat in principio & nunc & semper & in secula seculorum. Amen.

The antheme.

Remember not (o lorde) ỳ faultes eyther of vs or of our parẽtes/ nether take thou vengeaunce on our synnes spare (o Lorde) spare thy people whych thou hast redemed with thy precyous blonde/ be neuer more angrye with vs/ but mercyfullye heare vs crying vnto the. And graũt also all the sayntes besely to pray for vs & vouchesafe mercyfully to heare vs by Christ oure Lorde. So be it.

Ãn. Ne reminiscaris domine delicta nostra vel parẽtum nostrorum neq; vindictã sumas de peccatis nostris. Parce domine parce populo tuo quem redemisti precioso sanguine tuo ne i eternũ irascaris nobis.

The signification of this worde (Letany.)

Mamercus bysshope of Vienne what tyme ỳ a terryble earthquake fell in his prouince Leo ỳ fyrst then beynge bysshop of Rome caused the people to assemble and to go together in a longe araye/ prayinge

prayinge and callynge vpō God/ whych thyng now we call processyon / because we vse in the same to procede or go forth. Hereof it came ꝙ when ony greuous plage was/ether sende by God amonge the people/or ony sodeyn chaunce of gladnes chaunced / procession hath alwayes bene vsed/ somtyme to pacifye goddes wrath/ & somtyme to thanke hym of his benefytes. For thys cause dyd Agaperus bysshop of Rome fyrst institute ꝙ processyon shulde be done euery Sōdaye throughout the yere and after hym Gregory in the tyme of a common pestylence caused more solempne ordre and syngynge to be vsed therin/ and ordeyned this seruyce called (Letany) whych is a grecke worde and as much in Englysshe to saye as (supplicacyon or prayer) wherof it hath taken hys name / because that in our generall processyōs & rogacyon dayes/ prayer and supplicacyon is made vnto God for the people/ & for all estates / accordynge to the counsell of sayntt Paule. i. Timoth. and dyuers other examples of scriptures.

¶ The Letany.

Thy sauynge helth accordyng to thy promyse.
Versycle. Lorde saue the kynge and the realme.
Answere. And heare vs in ꝑ daye where in we call vnto the. Versycle. Let thy prestes do on iustice.
Answere. And let thy sayntes reioyse. Versycle. For oure brothers and systers. Answere. Saue (o God) thy seruauntes both men and wemen ꝑ trust in the. Versycle. Let vs praye for all Christen people. Answere. Lorde saue thy people and blesse thyne herytage/and rule them and exalte them euermore. The versycle. Lord sende peace throughe thy vertue.

The answere.

And great abundaunce in euery countre.

¶ The soules of all faythfull departed by ꝑ mercy of God/let them rest in peace.

The versycle. Lorde heare my ꝑ prayer.
The answer. And geue hearynge to my clamoure.

¶ For remission of synnes.

God to whome it is apropried to be mercyfull geuer and spare/take our prayer and let thy pytefull mercy assoyle them that are bounde wyth ꝑ chayne of synners. By Christe oure Lord. So be it.

¶ For mercy.

Lorde we beseche the to shewe vnto vs thyne vnspeakeable mercy/that thou bothe purge vs from all oure synnes/and mercyfully delyuer vs frō the payne that we deserue for the same. By Christe oure Lorde So be it.

¶ For the kynge.

Lorde God of hoostes/kynge moost myghty and stronge/by whome kynges do reygne/in whose handes are the hertes of all kynges. Graūte vnto thy well beloued seruaūte K. oure kynge con-

tinuall helth of body and soule/that hys harte al-
wayes enclynynge to holsome and godly counsels/
and the enemyes of the common welth beynge van
quyshed/we maye longe enioye vnder hym perpe-
petuall peace/and brotherly concorde. By Chryst
oure Lorde. So be it.

ALmyghty eternall God whyche alone doeste
greate wonders/graunt vnto thy seruauntes
the bysshoppes and to all congregacyons commyt-
ted vnto them/the spyrete of grace/and that in the
truthe they maye please the/powre out on thē the
perpetuall dewe of thy benedictyon. By Chryst our
Lorde. So be it.

¶For the people and all estates.

HOr thy pytye (Lorde) we beseche the to loose
the bandes of all oure synnes/and through
the prayer of the blessed gloryous vyrgyn Marye
wyth all thy sayntes/kepe vs thy seruauntes and
our kynge/and all Chrystien people in all holynes/
and all that by kynred of blonde familiaritye/con-
fessyon or prayer be alyed vnto vs/clense thē Lord
of all vyces/lyghtē thē wyth vertues/peace & hel-
þ geue vnto vs/auoyde frō vs all our ennemyes/as
well vysyble as invisyble/geue thy charitie to oure
frendes/and to our ennemyes/and expell all pesty
lence and famyne/and to all chrystien people quicke
and dead/graunt lyfe and endlesse reste. By Chryst
our Lorde. So be it.

¶For charytye.

OGod whyche doeste powre the gyftes of chari-
tye into þ hartes of þ faythfull/through gra-
ce of the holy ghoste/graunte vnto thy seruauntes
both men and women (for whom we praye vnto

thy

thy mercye) helth of bodye and soule that they may loue the wyth all theyr power/and perfourme wyth all loue the thynges that be plealynge to the. By Chryst oure Lorde. So be it.

¶ For Peace.

O God from whome all holy desyres/all good counsels and all iust workes do procede gyue vnto vs the same peace whyche the worlde cā not geue that oure hartes beynge obedyent to thy commaundementes (and the feare of oure enemyes taken awaye) our tyme maye be peasable through thy protectyon. By Chryste oure Lorde.

¶ For the soules departed.

O God that arte creatoure & redemer of all faythfull people/graunt vnto the soules of all true beleuers beynge deade/remyssyon of all theyr synnes/that through deuoute prayers they may attayne thy gracyous pardō whiche they haue alwaye desyred By Chryst oure LORDE. So be it.

✠

Dirige.

The prologe to the Dirige.

We reade (in dyuerse places of the Bible (moste deare reader) that the antyque people / the Ebrewes had a certayne maner of lamentacyō for the deed / as we reade / howe Jacob was lamented / and of Aaron / and of Moyses in the laste Chapter of Exodus howe they were lamented of the people certayne dayes. In lyke maner we haue of the funerall that was among the Jewes / as in the laste of Genesis we haue howe Joseph was inbaumed / and in the Gospell / how the holy wome prepared swete spyces to the funerall of Chryst / of these olde Jewysh customes / hath there crepte into ỳ churche a custome to haue a certayne suffrages for the dead called Dirige / but by whome or whan these suffrages were made / we haue no sure euidēce of wrytig / but dyuers auctors do ascribe it to dyuers / as some to Saynt Isodore / some to Saynt Gregorye / some to Pelagius / but whether he or the other made it / or thys tyme or that / it forceth not muche / for this we are sure of / that Saynt Paule taughte vs ỳ we shulde not vse suche lamentacion or mournyng for the dead / as though we were wythout hope / but we shulde rather reioyse / as in them that reste in the slepe of peace. And as for suche suffrages as are set forthe in the Dirige / the collectes excepted / they are no more to be applyed for the deade than for the quycke. But whether these were ordeyned at the fyrste to be sayde for the soules departed or no / I wyll make no doctryne of it / but this I know

we

we well that the reader of these maye haue a great learnynge and knowledge of the miseryes and shortenesse of the lyfe of man / and maye learne hereby to dye well / and to haue a hope and truste of the laste resurrecyon. And for thys onely cause haue I also set forthe in thys primer a dirige of the whyche the thre fyrste lessons are of ỹ miseryes of mannes lyfe / the myddell of the funerall of the deade corps / and the laste thre are of the laste resurrecyō.

For the offyce of ỹ funerall although it profyte not the soule / yet herein we not onely do testify our fayth that we haue in ỹ laste rysynge / but also do accomplysshe the worke of charite in buryenge of the deade.

¶ The ordre of the dirige.

The antheme. I shall please.
The .cxiij. Psalme.

Dilexi quoniam exaudiet dominus: vocem orationis mee.

Quia inclinauit aurem suam mihi: & in diebus meis invocabo

Circumdederunt me dolores mortis: & pericula inferni invenerunt me.

Tribulationem et dolorem invenit: & nomen dñi invocauit.

O domine libera animam meam misericors dominus & iustus: et deus noster miseretur.

Custodiens parvulos dominus: humiliatus sum & liberauit me.

Convertere anima mea in requiem tuam: quia dominus benefecit tibi.

Quia eripuit animam meam de morte: oculos meos a lachrymis pedes meos a lapsu.

Placebo domino in regione vivorum.

In. Placebo domino in regione vivorum. &c. Psalme.

¶ Psalmus. cxix.

Ad dñm cum tribularer clamauit & exaudiuit me.

Dirige.

I Am well pleased that the Lorde hathe hearde the voyce of my prayer.

That he hath enclyned his eare vnto me/therfore wyll I call vpon hym as long as I lyue.

The snares of death compassed me rounde aboute/ the paynes of hell gat holde vpon me/I founde trouble and heuynesse.

Then called I vpon the name of the Lorde / O Lorde delyuer my soule.

Gracyous is the Lord and ryghteous/ye our God is mercyfull.

The Lord preserueth the symple/I was brought downe & he helped me.

Turne agayne then vnto thy reste (O my soule) for the Lorde hath gyuen the thy desyre.

And why? thou hast delyuered my soule from death / myne eyes frō teares/& my fete frō fallynge.

I wyll walke before the Lorde/ in the lande of the lyuynge.

The anthem. I shall please the Lorde in the regyon of the lyuynge.

The antheme. Woo is me.

¶ The. cxix. Psalme.

When I am in trouble / I call vpon the Lorde/and he hath herde me.

Delyuer

Delyuer my soule (O Lorde) from lyinge lyppes / and from a deceytfull tonge.

What rewarde shalbe geuē or done to the thou false tonge.

Euen myghtye and sharpe arowes / with hotye burnyng coles.

Wo is me that my banyshmente endureth so longe / I dwell in the tabernacles of the sorowfull.

My soule hath longe dwelled amōge them that be enemyes vnto peace.

I laboured for peace but when I spake therof / they prepared them to batayle. The antheme. Wo is me / for that my banyshment is prolonged. The antheme. The Lorde. The .cxx. Psalme.

I lyfte vp myne eyes vnto ꝑ hylles from whence cometh my helpe.

My helpe cōmeth from the Lorde / whych made heauen and earthe.

He shall not suffre thy fote to slype / nether shall he that kepeth the fall into a slomber.

Lo he shall neyther fall a slepe nor slōber / which kepeth Israell.

The Lorde kepeth the / ꝑ Lorde is thy defence / more then thy ryghte hande.

The sonne shall not burne the by daye

Domine libera animam meā a labiis iniquis: et a lingua dolosa.

Quid detur tibi aut quid apponatur tibi: ad linguam dolosam.

Sagitte potentis acute: cum carbonibus desolatoriis.

Heu mihi quia incolatus meus prolongatus est habitaui cū habitantibus cedar multum incola fuit anima mea.

Cum his qui oderunt pacem erā pacificus: cum loquebar illis impugnabant me gratis.

ān. Heu me quia incolatus meus prolongatus est. ān. Dñs.

Ps. Leuaui. cxx.

Leuaui oculos meos in montes vnde veniet auxilium mihi.

Auxilium meum a domino qui fecit celum ⁊ terram.

Nō det in commotionem pedē tuum: neq; dormiteꝫ qui custodit te.

Ecce non dormitabit neq; dormiet: qui custodit Israel.

Dñs custodit te dominus protectio tua: super manum dextram tuam:

Per diē sol nō vret

fermen̄ luna per no ctem.

Dñs custodit te ab oi malo : custodiat aiam tuā dominꝰ.

Dñs custodiat introitū tuum et exitum tuū: ex hoc nūc et vsq; in seculum.

℣n. Dñs custodit te ab omni malo custodiat animam tuam dominus. ℣n Si iūq tacuero. Psalm. cxxix.

De p̄fundis clamaui ad te dñe domine exaudi vocem meam.

Fiant aures tue intendentes: in vocē deprecationis mee.

Si iniquitates obseruaueris domine: domine quis sustinebit.

Quia apud te p̄pitiatio est: & p̄pter legem tuā sustinui te domine.

Sustinuit aia mea in verbo eius: speravit aia mea in dño.

A custodia matutina vsq; ad noctem: speret israel in dño

Quia apud dominū misericordia et copiosa apud eum redemptio.

Et ipse redimet israel: ex omnib⁹ iniquitatibus eius.

℣n Si iniquitates obseruaueris dñe: dñe

daye/ nor the Moone by nyght.

The Lorde kepeth the from all euyll / the Lorde kepeth euen thy soule.

The Lorde kepe thy goynge i and goynge oute/ frō thys tyme forth and euermore.

The antheme. The Lorde kepeth the from all euyll/ he kepeth euen thy soule. The antheme. Yf you.

The. cxxix. Psalme.

OVte of the deepe called I vnto the (O Lorde) Lorde hear my voyce.

O let thyne eares consyder well the voyce of my complaynte.

Yf thou (Lorde) wylt be extreme to marke oure iniquyties (O Lorde) who maye abyde it?

But there is mercy with the/ and because of thy lawe haue I abyden the (O Lorde.)

My soule hath abydē i his worde my soule hath trusted in ꝑ Lorde.

From the morninge watche vntyll nyght / let Israell trust in ꝑ Lorde.

For with the Lorde ther is mercy and his redemcyon is plenteous.

And he shall redeme Israell frō all hys iniquyties. The antheme.

Yf ꝑ (Lorde imputest mennes synnes vnto them: Lorde who shall

abyde

abyde it. Antheme. The wozkes.

The .cxxxviii. Psalme.

I wyll geue thankes vnto the (O Lozde) wyth my whole hert / foz thou hast heard ꝯ wozdes of my mouth / euē before ꝯ gods wyll I synge prayses vnto ꝯ. I wyll wozshyppe towarde thy holy temple / and prayse thy name because of thy louynge kyndnes and trouth / foz thou hast magnifyed thy wozde / accozdynge vnto thy great name.

When I call vpon the heare thou me / and endue my soule wꝯ much strength.

All the thynges of ꝯ earth shall prayse the (O Lozde) whan they heare the wozdes of thy mouth.

Yee they shall synge in the wayes of the Lozde / that great is the glorye of the Lozde.

Foz though the Lozde be hyghe yet hath he respecte to the lowly / as foz ꝯ proude he beholdeth hym afarre of.

Though I walke in the myddes of trouble / yet shall ꝯ refreshe me: thou shalte stretche forth thyne hande vpon the furiousnes of myne enemyes and thy ryght hāde shall saue me.

The Lozde shall make good foz me / pe

quis sustinebit.

Ant. Opera.

Psalm⁹. cxxxviii.

Confitebor tibi domine in toto corde meo: quoniam audisti verba oris mei.

In conspectu angelorum psallā tibi adorabo ad templū sanctum tuum ⁊ cōfitebor nomini tuo.

Super mia tua et veritate tua: qm magnificasti super omne nomē sanctum tuum.

In quacūq; die invocavero te exaudi me: multiplicabis in anima mea virtutē.

Confiteantur tibi dñe oēs reges terre: qz audierunt oīa verba oris tui.

Et cantent in viis dñi: qm magna ē gloria domini.

Qm excelsus dñs et humilia respicit: et alta a longe cognoscit.

Si ambulavero in medio tribulationis vivificabis me, ⁊ super iram inimicorū meorum extendisti manum tuam: ⁊ salvum me fecit dextera tua.

Dominus retribuet pro me dñe mia tua

in seculum: opera manuum tuarum ne despicias.

℣n. Opera manuum tuarum ne despicias. ℟eſp. A porta inferi. ℟ Eripe domine animas eorum. ℣n. Audiui vocem.

℣ Canticum beate Marie.

Magnificat: anima mea dñm.

Et exultauit spūs meus: in deo salutari meo.

Quia respexit humilitatē ancille sue ecce enī ex hoc beatam me dicent oēs generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen eius.

Et misericordia eius a progenie in progenies timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltauit humiles.

Esurientes implesuit bonis: et diuites dimisit inanes.

Suscepit israel puerum suum: recordatus

me/yee thy mercy (O Lorde) endureth for euer: despyse not then the worke of thyne owne handes.

The antheme. Lorde despyse not the workes of thyne handes.

The verse. Frō the gates of hell.

The answere. Lorde deliuer their soules. The antheme. I hearde a.

The songe of blessed Mary.

MY soule magnifieth ꝑ Lorde And my spyrete hath reioyced in God my Sauyour.

For he hath loked on the lowe degre of his handemaydē/behold now from hense forth shall all generacions call me blessed.

For he that is myghtye hathe done to me great thynges/and blessed is his name.

And hys mercye is alwayes on them that feare hym/throughout all generacions.

He hath shewed strēgth with his arme/he hath scattered them that are proude in the ymaginacyon of theyr hartes.

He hathe put downe the myghtye from theyr seates / and hathe exalted them of lowe degre.

He hath fylled the hungrye with good thynges/ and hathe sente awaye the ryche empeye.

He hath remembred mercye/ and

hath

hath holpen hys seruaūt Israell.
Euen as he promysed to our fa-
thers/Abrahā and to hys sede for
euer. Antheme. I haue herde a voy
ce frō heuen saying: blessed be the
dead whiche dye in ꝓ Lorde. Lorde
haue mercy on vs. Christ haue mer
cy on vs/Lorde haue mercy on vs
Our father. The. cxiv. Psalme.

PRayse ꝓ Lorde (O my soule)
whyle I lyue wyll I prayse
the Lorde/I wyll prayse ꝓ Lorde
as longe as I shall remayne.
O put not your trust in prynces
nor in ꝓ chyldrē of men/for there
is no helpe in them.
For when the breth of mā goeth
forth/he shall turne agayne to his
earth/and so all hys thoughtes
perysshe.
Blessed is he that hath the God
of Iacob for his helpe/and whose
hope is in ꝓ Lorde his God/whyc
che made heauē and earth/the see
and all that therin is.
Whyche kepeth hys promyse for
euer/whyche helpeth them to ry-
ght that suffre wronge/whych
fedeth the hongrye. The Lorde
louseth men out of preson/the
Lorde geueth syght to the blynde
The Lorde helpeth them vp that
are fallen/the Lorde loueth the
ryghteous

tus mile eios die sue
Sicut locutꝰ est ad
patres nostros abra
ham et semini eius
in secula.
Ān. Audiui vocem
de celo dicentem mi
hi beati mortui qui
in domino moriūn-
tur. Kyrie eleyson.
Christe eleyson. Kyr
rie eleyson. Pater
noster. Psal. cxiv.
Lauda aīa mea
dñm laudabo
dominū in vita mea
psallā deo meo ꝙ-
diu fuero.
Nolite cōfidere in
principib⁹: in filijs
hominū in quibus
non est salus.
Exibit spiritꝰ eius ꝑ reuertetur in terr-
ram suā: in illa die
perdent omnes co
gitationes eorum.
Beatus cuius deus
iacob adiutor eius
spes eius in domino
deo ipsius qui fecit
celum ⁊ terrā mare
et omnia que in eis
sunt.
Qui custodit veri-
tatem in seculū fa-
cit iudicium iniuriā
patientibus: dat escā
esurientibus.
Dñs soluit cōpedi
tos: dominus illumi
nat cecos.
Dominus erigit eli-
sos: dominus diligit

iustos.

D Eus custodit omnes nos pupillos & viduas suscipiet & vias peccatorū dispdet.

Beginabit dominus in seculā deus tuus syon: in generatione & generationē.

Versus. A porta inferi. Responsoriū. Eripe domine animas eorum. Versꝰ. Terra videre bona domini. Responsoriū. In terra viuentium.

Oremus. Exaudi ppitius et miserere (ꝙsumꝰ) deꝰ & parcere ppetiare animabus famulorum famularumq; tuarū, & omnia peccata eorum dimitte: vt mortis vinculis absoluti transire mereantur ad vitam.

Deus indulgentiarum dñe: da ei lampadē tuā vt famule tuē. N. cuius anniuersariū depositionis diem celebramus: cū electis tuis & sanctis tuis, luminis claritatem.

Deus qui inter apostolicos sacerdotes famulos tuos pontificalis dignitatis

Dirige.

ryghteous.

The Lorde careth for the straungers / he defendeth the fatherles and wedowe / as for the waye of the vngodly he turneth it vpsyde downe.

The Lorde thy God (O Syon) is kynge for euermore / and throwe out all generacyons.

The verficle. Fro the gates of hell The answer. Lorde deliuer theyr soules. The verficle. I trulle to se the goodes of the Lorde. The answere. In the lande of lyfe. The verſi. Lorde God heare my prayer. The answere. And geue hearynge to my clamoure. Let vs praye.

GOd to whō it is appropried to be mercyfull euer and to spare / be mercyfull to the soules of thy seruauntes of echekynde & forgeue them all theyr synnes / & they beynge looked frō the bōdes of deathe / maye ascēde vnto lyfe.

GOd the Lorde of pardon. Graūt vnto the soule of N. thy seruaunt (the yeares mynde / of whose deathe we haue in remembraunce) a place of reste / the blyssefull quyete / and clerenesse of the lyght.

GOd whiche hasse caused thy seruauntes in pontificall dignitie /

nitie/ to be accompted amonge the prestes apostolyke. Graūt we beseche the/that they maye enioy in heauen the cōtynuall company of them/whole presence they beare sometyme heare in earthe.

gnitate conferri fecisti, presta quesumus, vt quorum vicem ad horam gerebant in terris, eoꝝ perpetuo consortio letentur in celis.

O God the grauiter of pardon/ and the louer of mans saluacyon/we beseche thy mercy/that thou wylt suffre the congregacyō of oure brothers/& systers beynge departed oute of thys worlde/ to come to the cōgregacyō of euerlastyng felicite.

Deus venie largitor & humane salutis amator, quesumus clemētiam tuam vt nostrarū fratrum & sororum qui ex hoc seculo transierunt ad perpetue beatitudinis cōsortiū gratanter concedas.

O God that art creatoure and redemer of all faythfull people. Graunt vnto the soules of all true beleuers/beynge deade remissyon of all theyr synnes that thorough deuoute prayers they maye attayne the gracyous pardon/ whych they haue alwaye desyred/ whyche shalte come to iudge the quycke and the deade/& the worlde by fyre. So be it. God haue mercy on all Chrystē soules. So be it.

Fidelium deus omnium conditor & redemptor, animabus omnium fidelium defunctorū remissionem cunctorū tribue peccatorum, vt indulgentiam quam semper optauerunt pijs supplicationibus consequantur. Qui venturus es iudicare viuos & mortuos in seculū per ignem. Amen, & requiescant in pace.

Mattens of the Dirige.

¶ Ad matutinas exequiarum.

The anthem.

¶ Antiphona.

Direct good. The .v. Psalme.

Dirige.

¶ Psalmus .v.

Verba mea auribꝰ percipe domine intellige clamorem meum.

Intende voci orationis mee, rex meus et deus meus, quoniam ad te orabo domine.

Mane exaudies vocem meā, mane astabo tibi ⁊ videbo.

Quoniam non deus volens iniquitatem tu es, neq; habitabit iuxta te malignus.

Neq; permanebunt insipientes ante oculos tuos odisti omnes q̄ operantur iniquitatem.

Perdes oēs qui loquuntur mendaciū, virum sanguinū et dolosum abominabitur dominus.

Ego autem in multitudine misericordie tue, introibo in domum tuā, adorabo ad templum sanctum tuum in timore tuo.

Domine dedue me in iustitia tua propter inimicos meos, dirige in conspectu tuo viam meam.

Quia non est in ore eorū veritas, cor eorum vanum est, sepulchrū patens est, guttur eorum linguis suis dolose agebāt.

Hearke my wordes (O Lorde) consyder my callynge.

Omarke the voyce of my peticyon my kynge and my God/for vnto the wyll I make my prayer.

Heare me (O Lord) by tymes/for early in the morynge wyll I gete me vnto the/yee and that with diligence.

For thou arte not the God that hath pleasure in the wyckednes/ther maye no vngodly personne dwell wyth the.

Nethe as be cruell maye not stande in thy syght/thou arte an ennemy vnto all wycked doers.

Thou distroyest the lyers/the Lorde abhorreth the bloud trusty and deceptfull.

But as for me I wyll come in to thy house/euen vpon the multitude of thy mercy/and in thy feare wyll I worshyppe towarde thy holy temple.

Lede me (O Lorde) in thy ryghteousnesse because of myne enemyes/and make the waye playne before me.

For there is no kaythfulnes in theyr mouthes/they dissemble in ther hert theyr throte is an open sepulcre/wyth theyr tonges they deceane.

Vanyshe

Punyshe them (O God) that they maye perysshe in theyr owne ymaginacyons/ cast them out/ because of the multitude of theyr synnes/ for they rebell agaynst the Lorde.

Agayne let all the that put theyr trust in the reioyse/ yee let them euer be glad and dwell ỹ in them/ because thou defendeste them that they whyche loue thy name maye be ioyfull in the.

For thou (Lorde) geuest thy blessynge vnto the ryghteous: & with thy fauourable kyndnesse/ thou defendest hym/ as wyth a shylde.

¶ The antheme.

Directe good Lorde/ my waye in thy syght.

¶ Antheme. Turne the. &c.

The. vi. Psalme.

LOrde rebuke me not in thy furye/ nether chastē thou me in thyne anger.

Haue mercy on me Lord for I am sycke/ heale me Lorde for my bones are vexed.

And my soule is very sore troubled/ but how longe Lorde?

Turne the Lorde and delyuer my soule for thy mercy.

For there is none in death that haue mynde of the/ and in hell who wyll knowledge the?

Iudica illos deus decidāt a cogitationibus suis, secundū multitudinē impietatem eorum expelle eos quoniam irritauerūt te dñe.

Et letētur omnes qui sperāt in te, in eternum exultabūt & habitabis in eis, & gloriabūtur in te oēs qui diligunt nomen tuum.

Quoniam tu benedices iusto, domine vt scuto bone voluntatis tue coronasti nos.

¶ Antiphona

Dirige domine deus meus in conspectu tuo viam meam.

Antiphona.

Conuertere.

¶ Psalmus. vi.

DOmīe ne in furore tuo arguas me neq; in ira tua corripias me.

Miserere mei dñe quoniam infirmus sum: sana me dñe quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde: sed tu dñe vsquequo.

Conuertere dñe & eripe animam meam saluum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui in inferno autē quis confitebitur tibi?

Laboraui in gemitu meo lauabo per singulas noctes lectum meum lachrymis meis stratum meum rigabo.

Turbat? est a furore oculus meus inueteraui inter oēs inimicos meos.

Discedite a me omnes q̄ operamini iniquitatem q̄m exaudiuit dñs vocē fletus mei.

Exaudiuit dñs deprecationē meā dñs orationē meā suscepit

Erubescāt & conturbetur vehementer oēs inimici mei, conuertantur & erubescant valde velociter. Antepho. Conuertere dñe et eripe animā meam q̄m non est in morte qui memor sit tui.

Antiphona. Neq̄ Deus psalmus. vii.

Domine de? meus in te speraui, saluū me fac ex omnibus persequentib? me & libera me.

Ne quando rapiat vt leo animam meā dum nō est qui redimat neq̄ vt saluum faciat.

Domine deus meus si feci istud est si iniquitas in manibus meis.

I haue laboured in my sorowe I shall euery nyght washe my bede/ with teares shall I wete the place where I lye.

Myne eye is troubled with woodnesse/I haue waxed olde amonge all myne enemyes.

Auoyde from me all ye ỹ worke wyckednesse/for the Lorde hath herde the noyse of my wepyng.

The Lorde hath herde my prayer the Lorde hath herde my peticyō.

Let all myne enemyes be asha-med and confounded/let them be ashamed & confounded very quyckely. Antheme.

Turne the Lorde and delyuer my soule: for he is not in death that hath mynde of the. The antheme.

Lest ony. The. vij. Psalme.

O Lorde my God/in the do I truste: saue me from all them that persecute me and delyuer me.

Lest he catch vp my soule lyke a lyon and teare it in peces/whyle ther is none to helpe/that can sa-ue me.

O Lorde my God yf I haue done ony suche thynge: yf ther be ony vnryghteousnesse in my han-des.

yf I haue rewarded euell vnto them that dealte frendly with me/ or hurte them that wythout ony cause are myne enemyes.

Then let myne enemye persecute my soule/and take me/yee let him tread my lyfe downe in the earth and laye myne honoure in the dust.

Stande vp(O lorde)in thy wrath/ lyft vp thy selfe ouer the furious indignacyon of myne enemyes/ aryse vp(for me)in the vengeaunce that thou hast promysed.

That the congregacyō of the people maye come aboute the for their sakes/therfore lyfte vp thy selfe agayne.

The Lorde is Judge ouer the people/auenge me then(O Lorde) accordynge to my ryghtuousnes ād innocency.

O let the wyckednesse of the vngodly come to an ende/but mayntayne ꝯ iust thou ryghteous God/ that tryest the very hertes ād the raynes.

My helpe commeth of God/whiche preserueth them that are true of harte.

God is a ryghtuous Judge strōge and pacyent/and God is euer threatenynge.

Si reddidi retribuentibus mihi mala, decidam merito ab inimicis meis inanis.

Persequatur inimicus animā meā ⁊ comprehendat, ⁊ cōculcet in terra vitā meam, et gloriam meam in puluerem deducat.

Exurge dñe in ira tua, ⁊ exaltare in finibus inimicorum meorū, ⁊ exurge domine deus meus in precepto quod mandasti.

Et synagoga populorum circūdabit te, ⁊ propter hanc in altum regredere

Dñs iudicat populos, iudica me dñe secundum iustitiam meam, ⁊ secundum innocentiam meam super me.

Consumetur nequitia peccatorum, ⁊ dirriges iustum scrutans corda ⁊ renes deus.

Iustum adiutorium meum a dño, qui saluos facit rectos corde.

Deus iudex iustus fortis, patiens numquid irascitur ꝯ singulos dies.

Nisi conuersi fuerit gladium suum vibrauit arcū suum, tetendit et parauit illum.

Et in eo parauit vasa mortis sagittas suas ardentib⁹ effecit.

Ecce parturit iniustitiam, concepit dolorem & peperit iniquitatem.

Lacum aperuit et effodit eū, & incidit in foueā quā fecit.

Conuertetur dolor eius in caput eius & in verticem ipsius iniquitas eius descendet.

Confitebor domino secundum iusticiam eius, & psallā nomini domini altissimi.

Antiphona.

Nequando rapiat vt leo animā meam dum non est qui redimat neq; qui saluum faciat.

Verſy. A porta inferi. Responsoriū. Erue domine animas eorum. Paternoster. Et ne nos. Sed libera.

Lectio. i. Job. vii.

Militia est vita hois super terrā,

yf men wyll not turne/he hath whet his swerde/and hathe bente his bowe and made it redy.

He hath prepared hym the weapens of death/and ordeyned hys arrowes to destroye.

Beholde he trauelleth wyth vnryghteousnes and hath cōceaued sorow and brought furth iniquite.

He hath grauen and dygged vp a pyt/but he shall fall hymselfe into the pyt he hath made.

For hys vnhappynes shall come vpō his owne heade/and his wickednesse shall fall vpon hys owne pate.

As for me I wyll geue thankes vnto the Lorde for his ryghteousnesse sake/and wyll prayse the name of the Lorde the moost hyest.

The antheme.

Lest any tyme he maye rauysshe my soule as a lyon/when there is none that wyll redeme it nor saue it. Verſycle.

From the gates of hell. Answere.

Lorde delyuer theyr soules.

Our father. And leade vs. But delyuer vs. The.i.lesson.

Job.vii.

Is not ꝑ lyfe of mā vpō earth a very batayll? Are not hys

dayes

dayes lyke the dayes of an hyred seruaũt? My flesh is clothed wyth wormes fylthynesse ād duste/my skynne is wythered and crompled together: my dayes passe ouer more spedely/then a weuer can weue out hys webbe/and are gone or I am aware. O remēber that my lyfe is but a wynde/and that myne eye shall nomore se the pleasures therof/yee & that none other mās eye shall see me ony more. Answer. My dayes haue ben more swyfte then a runner they are gone sodēly/and haue sene no good thynge

℣ Verlycle.

They are passed awaye as the shypes that be good vnder sayle/and as ỹ egle that hasteth to the praye

℟ Repeticyon.

They are gone sodenly. ℟c.

The seconde lesson. Job. xiiij.

MAnne that is borne of a woman/hath but a shorte tyme to lyue/& is full of dyuers myseries. He commeth vp and falleth awaye lyke a floure/he flyeth as it were a shadowe/and neuer continueth in one estate. Thynkest thou it nowe well done to open thyne eyes vpon suche one/ and to bringe hī before the iudgemēt?

 who

et fiant dies mercenarii dies eius, indu ta est caro mea putredine, & sordibus pulueris, curis mea sent, et contracta est, dies mei velocio translierunt quam a texente tela succidit, & cōsumpti absq; vlla spe. Memento q̄ ventus est vita mea, & non reuertetur oculus meus vt videat bona, nec aspiciet me visus hominis.

℣ Responsorium.

Dies mei velociores fuerunt cursore, fugerunt & non viderunt bonum.

℣ Versus.

Pertransierūt quasi naues portantes, sicut aquila volens ad escam.

℟ Repeto.

Fugerunt &c. ℟c.

Lectio. ii. Job. xiiij.

HOmo natus de muliere, breui viuēs tēpore repletur multis miseriis. Qui quasi flos egreditur, & conteritur, fugit velut vmbra, et nunq̄ in eodē statu permanet. Et dignū ducis super huiusmodi aperire oculos tuos & adducere cū tecū in iudiciū? Quis pōt facere mundū ex immundo cōceptū semine?

Nonne tu qui fol? es? Dzeues dies hominis sunt, numerus mēsiū ei? apud te. Constituisti terminos eius qui pzeteriri non poterūt.

Responsozium.

℣ Omnis caro fenum, & omnis gloria eius quasi flos agri, exsiccatum est fenū & cecidit flos.

Versus.

Vere fenum est populus, dum spiritus domini sufflauit in eo.

Repetitio.

Exsiccatum est fenum & cecidit flos.

Lectio tertia.

Job. xiiii.

LIgnum habet spem si pzecisū fuerit, surrsum viresset, & rami ei? pullulare si senuerit in terra radix eius, et in puluere emozt? fuerit truncus illi? ad odozem aque germinabit, & faciet pomam quasi cum pzimum plātatum est. Homo vero cū mozt? fuerit & nudatus atq; consumptus vbi queso est? Quomodo si recedant aque de mari, & fluuius vacue?

who can make it clene/that commeth of an vnclene thynge? No bodye. The dayes of man are shozte hys monethes are knowen only vnto the. Thou haste appoynted hym hys bondes/he cā not go beyonde them. Answere.

Esa. xl. All flesshe is grasse/& all the bewtye therof is as the floure of the felde/when ꝑ grasse is wythered the floure falleth awaye.

Versycle.

℣ Euen so is the people as grasse when the breath of the Lozde bloweth vpon them. Repeti. When the grasse is wythered the floure. The. iij. lesson.

IF a tre be cut downe ther is some hope yet that it wyll spzynge/and shut fozth the braunches agayne: foz though a roote be waxen olde/and deade in the grounde/yet when the stocke getteth the sent of water it wyll bud and bzynge fozth boughes/lyke as whan it was fyzst plāted. But as foz a man whan he is deade/peryshed & cōsumed awaye/what becōmeth of him? The floudes when they be dzyed vp/and the ryuers when they be emptye/are fylled agayne thozow ꝑ flowing waters

of

of the see / but when man slepeth he ryseth not agayne vntyll ꝯ hea uen perysh he shall not wake vp nor ryse out of his slepe / may a de: ad man lyue agayne / all ꝯ dayes of thys my pylgrimage / am I lo: kynge whan my chaūgynge shall come / yf thou woldest but call me / I shulde obey the / only despyce not me the worke of thyne owne hādes for thou haste nombred all my goynges yet be not thou to ex: treme vpon my synnes. Responce. Lorde what is mā ꝯ thou haste such respecte vnto him / or ꝯ son: ne of man that thou so regardest him / mā is lyke a thige of nought and hys dayes passeth awaye ly: ke a shadowe. Versycle. He is eue a vapoure that apereth for a lytle tyme and then vanysheth awaye. Responce. Man is lyke.

The .xxij. Psalme.

THe Lorde is my shepeherde / I can want nothyng.

He fedeth me in a grene pasture / and leadeth me to a fresh water.

He quyckeneth my soule / & bryn: geth me forth in the waye of rygh teousnesse for his name sake.

Though I shulde walke now in the valley of the shadowe of de: ath / yet feare I no euell / for thou arte

factus are{illegible}cat. Vsq; quo Domine non videbo bona tua. Non videbit oculus meus amplius salutare tuum. Vidit oculus meus omnes inimicos meos malignantes in me. Audiet auris mea voluntatem meam de insurgentibus in me malignantibus. Quis dabit ex Sion salutare Israel? Cum auerterit Deus captiuitatem plebis suæ, exultabit Iacob & lætabitur Israel. Gloria patri. Sicut erat.

Antiphona. Ne reminiscaris Domine delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris. Parce Domine parce populo tuo quem redemisti in sanguine tuo, ne in æternum irascaris nobis. Responsorium. Libera me Domine de morte æterna in die illa tremenda. Quando cœli mouendi sunt & terra. Dum veneris iudicare sæculum per ignem. Tremens factus ego timeo, dum discussio venerit atque ventura ira. Quando cœli mouendi sunt & terra. Dies illa, dies ira, calamitatis & miseriæ, dies magna & amara valde. Dum veneris iudicare sæculum per ignem. Requiem æternam dona eis Domine, & lux perpetua luceat eis. Quando cœli mouendi sunt & terra. Versus. Requiescant in pace. Responsorium. Quando cœli mouendi sunt & terra. Kyrie eleyson. Christe eleyson. Kyrie eleyson. Pater noster. Et ne nos inducas in temptationem. Sed libera nos a malo. Amen. Versus. Et ne nos inducas in temptationem. Responsorium. Sed libera nos a malo. Versus. Credo videre bona Domini in terra viuentium. Responsorium. Exspecto redemptionem meam Domine, & vitam venturi sæculi. Versus. Requiem æternam dona eis Domine. Responsorium. Et lux perpetua luceat eis. Versus. Requiescant in pace. Responsorium. Amen. Versus. Domine exaudi orationem meam. Responsorium. Et clamor meus ad te veniat. Versus. Dominus vobiscum. Responsorium. Et cum spiritu tuo. Oremus. Deus cui proprium est misereri semper & parcere, suscipe deprecationem nostram, vt animas famulorum famularumque tuarum, quas de hoc sæculo migrare iussisti, clementer absolue & benedictionis tuæ rore sanctifica. Vt qui hic per penitentiæ remedia non valuerunt, apud te vitam consequi meritorum, veniæ consequantur. Qui viuis & regnas cum Deo patre in vnitate spiritus sancti Deus per omnia sæcula sæculorum. Amen.

Dirige.

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Responsorium. Domine quid est homo quia innotuisti ei, aut filius hominis quia reputas eum: homo vanitati similis factus est dies eius sicut vmbra præteriit. Versus. Modicum ad modicum parens & deficiet exterminabitur. Repetitio. Homo vanitati. etc.

The .cxxij. Psalme.

DOminus regit me & nihil mihi deerit.

In loco pastue ibi me collocauit, super aquam refectionis educauit me.

Animā meā conuertit, deduxit me super semitas iustitiæ, Propter nomen suum.

Nam etsi ambulauero in medio vmbre mortis, nō timebo mala quoniam tu

mecum es, virga tua & baculus tuus, ipsa me consolata sunt.
Parasti in conspectu meo mensam adversus eos qui tribulant me, impinguasti in oleo caput meum & calix meus inebrians quam præclarus est.
Et misericordia tua subsequetur me, omnibus diebus vitæ meæ, & ut inhabitem in domo Domini, in longitudinem dierum.
℣. In loco pascuæ ibi me collocavit.
℟. Dele ra.

℣. Psalmus. xxiij.

Ad te levavi animam meam, deus meus in te confido non erubescam, neque irrideant me inimici mei.
Etenim universi qui sustinent te non confundentur confundantur autem iniqua agentes supervacue.
Vias tuas domine demonstra mihi, et semitas tuas edoce me.
Dirige me in veritate tua et edoce me, quia tu es deus salvator meus, et te sustinui tota die.
Reminiscere miserationum tuarum domine, et misericordiarum

art with me/thy staffe & thy shepe hoke confort me.
Thou preparest a table before me agaynste myne enemyes: thou anoyntest my heade with oyle/ and fyllest the cuppe full.
Oh let thy louinge kyndnesse and mercye followe me all the dayes of my lyfe/that I maye dwell in the house of the Lorde for euer.
The antheme. In a place of pasture/ther hath he set me.
The antheme. The defaulte.

The .xxiij. Psalme.

Unto thee (O Lorde) I lyfte vp my soule my God I trust in the: oh let me not be confounded/ lest myne enemyes triumphe ouer me.
For all they that hope in thee shall not be ashamed: but suche as be scornefull despysers wythout a cause/they shalbe put to confusion.
Shew me thy wayes (O Lorde) and teach me thy pathes.
Lede me in thy truth/ and learne me for thou arte the God of my saluacyon/ and in the is my hope all the daye long.
Call to remembraunce (O Lorde) thy tender mercyes/ and thy louynge

uynge kyndnesses/ whyche haue ben euer of olde.

O h remẽber not the synnes and offences of my youth / but accordinge vnto thy mercy thynke vpõ me(O Lorde)for thy goodnes.

O h how frendly/and ryghteous is the Lorde: therfore wyll he teache synners in the way.

H e leadeth ỹ symple a ryght and such as be meke them learneth he his wayes.

A ll the wayes of the Lorde are very mercy / and faythfulnesse/ vnto suche as kepe his testament and couenaunt.

F or thy name sake (O Lorde) be mercyfull vnto my synne/ for it is great.

W hatsoeuer he be that feareth the Lorde/he shall shewe him ỹ waye that he hath chosen.

H is soule shall dwell at ease/and his sede shall possesse the lande.

T he secrete of the Lorde is amõge them that feare hym / and he sheweth them his couenaunt.

M yne eyes are euer lokynge vnto the Lorde / for he shall plucke my feete out of the nette.

T urne ỹ vnto me and haue mercy vpon me / for I am desolate and in mysery.

T he sorowes of myne herte are enlarged: brynge me out of my troubles.

L ooke vpon myne aduersite and my labour: and forgeue me all my synnes.

B eholde myne enemyes for they are many: and they beare a tyrannous hate agaynst me.

K epe my soule and delyuer me: let me not be confounded for I put my trust in the.

T he innocent and the playne dealynge man hath waited vpon me: for I haue patiently abyden vpon the.

D elyuer Israell o God: out of all his troubles.

T he Lorde be vnto vs a strong towre: from the face of our enemye.

O Lorde let thyne eares consyder well the voyce of my complaynte: for I wyll call vnto the.

L ord heare my prayer: and let my crye come vnto the.

D o not turne thy face from me: in the tyme of my trouble.

I nclyne thyne eare vnto me: when I call make haste to heare me.

F or my dayes are consumed away like smoke: and my bones are brent as it were a fyre brande.

M y herte is smytten down and withered like grasse: so that I forget to eate my breade.

F or the voyce of my mournynge: my bones cleaue vnto my flesshe.

I am become like a pellycane in the wyldernesse: and like an owle that is in the desert.

I haue watched and am become: as it were a sparowe that sytteth alone vpon the house toppe.

M y enemyes reuyle me all the day long: and they that are angry with me, are sworne together.

I haue eaten asshes as it were breade: and myngled my drynke with weepynge.

T hat is for the indignacion and wrath of thy displeasure: for thou hast caught me vp and throwen me downe.

M y dayes are past away like a shadowe: and I am withered like grasse.

B ut thou O Lorde endurest for euer: and thy remembraunce throughout all generacions.

T hou shalt aryse and haue mercy vpon Sion: for it is tyme that thou haue mercy vpon her, for the tyme is come.

F or thy seruauntes delyte in her stones: and pytye her dust.

T he heathen shall feare thy name O Lorde: and all the kynges of the earth thy glorye.

F or the Lorde shall buylde vp Sion: and shall appeare in his glorye.

H e shall turne vnto the prayer of the poore destytute: and not despyse their prayer.

T his shall be written for the generacion to come: and the people whyche shall be borne shall prayse the Lorde.

F or he hath loked downe from his sanctuary: out of the hye heauen did the Lorde beholde the earth.

T hat he myght heare the mournynge of suche as are in captyuyte: and delyuer the chyldren appoynted vnto death.

T hat they may declare the name of the Lorde in Sion: and his prayse in Hierusalem.

W hen the people are gathered together: and the kyngdomes also to serue the Lorde.

H e answered him in the way of his strength: declare vnto me the shortnesse of my lyfe.

C all me not away in the myddes of my dayes: thy yeares endure throughout all generacions.

T hou O Lorde in the begynnynge hast layed the foundacion of the earth: and the heauens are the worke of thy handes.

T hey shall perysshe but thou shalt endure: they all shall waxe olde as doth a garment.

A nd as a vesture shalt thou chaunge them: and they shall be chaunged.

B ut thou art the same: and thy yeares shall not fayle.

T he chyldren of thy seruauntes shall continue: and their seede shall stande fast in thy sight.

T hat the name of the Lorde may be declared

℣ tribulationes cor dis mei multiplicate sunt, de necessitatibus meis erue me
℣ ide humilitatem meā & laborē meū, & dimitte vniuersa delicta mea.
℣ espice inimicos meos quō multiplicati sunt, & odio iniquo oderunt me.
℣ custodi aiam meā & erue me, non erubescam quoniā speraui in te.
℣ innocentes & recti adheserunt mihi, quia sustinuite libera de⁹ Israell ex omnibus tribulationib⁹ suis.
℟n. Delicta iuuentutis mee, & ignorantias meas ne memineris domine.
℟n. Credo videre.

Ps. xxvi.

DOminus illuminatio mea, & salus mea quem timebo, dominus protector vite mee a quo trepidabo.
Dum appropiant super me nocētes, vt edant carnes meas, qui tribulant me inimici mei, ipsi infirmati sunt & ceciderunt.
Si consistāt aduersum me castra non timebit cor meum, si exurgat aduersum

THe sorowes of my herte are great/O bringe me out of my troubles
Loke vpon myne aduersitie and mysery / and forgeue me all my synnes.
Consyder howe myne enemyes are many / and beare a malicious hate agaynst me.
O kepe my soule/and delyuer me/ let me not be confounded / for I haue put my trust in the.
Let innocency / and ryghteous dealynge wayte vpon me for my hope is in the delyuer Israell (O God) out of all his trouble.
The antheme. The defaultes of my youth/and my ygnorauncyes remembre not O Lorde.
Antheme. I trustet to se.

The. xxvi. Psalme.

THe Lorde is my lyght / and my saluacyon / whom shulde I feare? the Lorde is the strength of my lyfe / for whom then shulde I be afrayed?
Therfore when the wycked (euen myne enemyes and my foes) came vpon me / to eate my flesshe / they stombled / and fell.
Though an hoofte of men were layed agaynst me / yet shall not my harte be afrayed: and though ther

rose

cole vp warre agaynst me yet will I put my trust in him.

One thynge haue I desyred of ꝯ Lorde which I wyll requyre / namely that I maye dwell in ꝯ house of the Lorde all the dayes of my lyfe / to beholde the fayre beawty of the Lorde / and to vysyte hys temple.

For in ꝯ tyme of trouble he hath hyd me in hys tabernacle / yee in the secrete place of his dwellynge hath me kepte me / & set me vpon a rocke of stone.

And now hath he lyfted vp my heade aboue myn enemyes / that compassed me rounde about.

Therfore wyll I offre (his dwellynge the oblacyon of thākes geuynge : I wyll bothe synge and speake prayses vnto the Lorde.

Herken vnto my voyce (O Lorde) when I crye vnto the: haue mercy vpon me and heare me.

My harte speaketh vnto the / my face seketh the / yee Lorde / thy face wyll I seke.

O hyde not thou thy face frō me caste not thy seruaunte of in displeasure.

Thou arte my succoure / leaue me not / nother forsake me / O God my sauecoure.

me prelium in hoc ego sperabo.

Unam petij a domino hanc requiram, vt inhabitem in domo domini, omnibus diebus vite mee, vt videam voluntatem domini, vt visitem templum eius.

Quoniam abscondit me in tabernaculo suo in die malorum, protexit me in abscondito tabernaculi sui, in petra exaltauit me.

Et nunc exaltauit caput meum super inimicos meos.

Et immolaui in tabernaculo suo, eius hostiam vociferationis, cantabo & psalmum dicam domino

Exaudi domine vocem meam qua clamaui ad te, miserere mei & exaudi me.

Tibi dixit cor meū exquisiuit te facies mea faciem tuā domine requiram.

Ne auertas faciē tuam a me, ne declines in ira a seruo tuo.

Adiutor meus es tu ne derelinquas me, neq; despicias me deus saluaris meus.

For

Quia pater meus & mater mea dereliquerunt me, dominus autē assumpsit me. Legem pone mihi domine in vias tuas, & dirige me in semitas rectas propter inimicos meos.

Ne tradideris me in animas tribulantium me, quoniā insurrexerunt in me testes iniqui & mentita est iniquitas sibi.

Credo videre bona domini, in terra viuentium.

Expecta dominum viriliter age & cōfortetur cor tuum & sustine dominum.

Ps. Credo videre bona domini, in terra viuentium.

Versus. In memoria eterna erit iust⁹ Responso. Ab auditione mala nō timebit. Pater noster. Et ne nos inducas in tentationē. Sed libera nos &c.

Lectio quarta.

Ista omnia (id est) curatio funeris conditio, sepulture, pōpa exequarum, magis viuoꝝ solatia sunt, quam subsidia mortuoꝝ. Si aliquid prodest impio sepultura speciosa, obscurit pio di-

For my father and my mother haue forsaken me but the Lorde hath taken me.

Shewe me thy waye (O Lorde) and leade me in the ryght path be cause of myne enemyes.

Delyuer me not in the wyles of myne aduersaryes / for ther are false wytnesse vp agaynst me/and they ymagined myschyefe.

Neuertheless I beleue verely to se the goodnes of the Lorde in the lande of the lyuynge.

O tary thou the Lordes leasure be strōg/let thyne hart be of good comforte / and wayt thou styll for the Lorde.

Antheme. I truste to se the goodnesse of ꝑ Lorde: in the lande of ꝑ lyuynge. Versyc. The ryghteous shalbe in eternall remēbraunce. The answere. He shall not feare euell speakynge. Our father. And leade vs not. But delyuer.

℣ The .iiij. lessone. S. Augustē.

All these thynges (that is to say) the busynes of the deade/the condicyon or maner of the sepulture/the pompe of the Dirige/they are more the comforte of ꝑ lyuing than the helpe of the dead/ yf a sūptuous buryal doth auayle the wycked / then a smal or none

shall

shall hynder the good/to the pur-
puled rych man the company of
hys seruauntes/ dyd exhibite so-
lempne exequies in the syght of
men/but moche moze solempner/
exequies dyd the mynistery of an-
gels exhibyt to the pooze scabed
Lazarus in the syght of God/
which angels caryed him out not
into a marble tombe/but they ca-
ryed hym vp into the bosome of
Abzaham. Respõse. The dead bo-
dyes of thy seruauntes haue they
geuen vnto the foules of the eyze
to be deuoured/ and the flesshe of
thy sayntes the beastes of ꝯ lande.
Versycle. Theyr blonde haue they
shede lyke watez on euery syde of
Jerusalem/and ther was noman
to bury them. Repeticion. And the
flesh of thy sayntes haue they gi-
uen vnto the beastes.

¶ The .ix. lesson of .S. August.

NOt yet foz all that / are the
bodyes of the deade to be cõ
temned and cast awaye specially
of the ryghteous and sayethfull ꝯ
which as vessels and orgãs to all
good worzkes ꝯ holy goost dyd vse
The corse of ꝯ olde ryghteous mẽ
vꝫ a diligent godlines were taken
hede vnto/ their exequies celebra
ted & sepu'tures prouided/& they
when they lyued of theyr bodyes
lis aut nulla, preclaras exequias in cõ-
spectu hominũ pu-
puratꝰ illi inuti tur
ba exibuit famulo-
rum, sed multo cla-
tiores in conspectu
domini, viteroso illi
Lazaro ministerũ
prebuit angelorũ q̃
eũ extulerũt in non
in marmoreũ cumu-
lum sed in Abrahe
sinum susceperunt.

Responsorium.

Psalmo. lxxviij.

Posuerunt mortali-
ta seruorũ tuorum
escas volatilib⁹ celi
carnes sanctorũ tuo
rum bestijs terre.

Versus. Effuderũt
sanguinem eorum,
tanq̃ aquam in cir-
cuitu Jerusalem, et
nõ erat q̃ sepeliret.

Repetitio. Carnes
sanctorum tuorum
bestijs terre.

¶ Lectio quinta.

NEc ideo tamen
negotiãda et
abiscienda sunt cor-
pora defunctorum,
maximeq; iustorum
ac fideliũ, quorũ ani
mab⁹ tanq̃ organis
& vasis ad opa bona
opa sanct⁹ vsus est
spiritꝰ. Antiquorũ
iustorũ humera offi-
ciosa pietate curata
sunt, et exeq̃ cele-
brate & sepulture
ipsis ipsius ꝯ mue-
rent de sepelirentis

bel trāſferēdis ſuis coꝛpoꝛib⁹ filijs mā-
dauerunt. Et Tobias ſepelitꝰ mo-
ꝛtuus deum ꝓmeꝛitꝛ eſſe teſte angelo
cōmemoꝛatur, ipſe quoq; dominus die
tertio reſurrecturꝰ teſtigioſe mulieris
bonū opus ꝓdicat ꝓdicandūq; com-
mēdat quod vnguēn-
tum ꝓtioſum ſuq;
membꝛa ſibus effu-
derit, atq; hoc ad eā
ſepeliendā fecerit,
& laudabiliter cōme
moꝛaneur in euāge-
lio, qui coꝛpus eiꝰ de
cruce acceptum dili
genter atq; honoꝛifi
ce tegendum ſepe
liendūq; curarunt.

Reſpōſ. Dixit Jo-
ſeph fratribus ſuis
Deus moꝛtē meā ꝛe-
viſitabit vos, & aſcē
dere vos faciet de
terra iſta, ad terram
quā iuraut Abꝛaha
Iſaac & Jacob. Cūq;
adiuraſſet eos atq;
diꝛiſſet, deꝰ viſita
bit vos aſpoꝛtate oſ
ſa mea vobiſcum de
loco iſto. Verſus.
Moꝛtuꝰ eſt expletis
ceꝛtū & decē vite ſue
annis, & cōditus aro
matib⁹, repoſitꝰ eſt
in loculo in egipto.
Repetitio. Deꝰ viſi
tabit vos, &c. ℟. Ec, vſq; S. Augu.

to be buryed oꝛ trāſferred to the
chyldꝛen gaue commaundement
And Toby in buryenge the deade
the angell beynge wyrnes gaue
thankes of God. The Lozde alſo
that the thyꝛde daye wolde ryſe a-
gayne doth openly declare ꝓ good
woꝛke of the deuout woman, and
wylled it alſo to be declared / and
ꝓ ſhe dyd it to the buryall of hym /
and they alſo laudably are remē-
bꝛed in the Goſpell whyche toke
his body from the croſſe / and dyd
ther in theyꝛe deuoure dilygently
& honourably to couer & bury it.

Reſponſe. Gene. l. Chap. Joſeph
ſayde vnto his bꝛethꝛen I dye / &
God wyll vyſite you & bꝛyng ye
out of thys lande to the lāde that
he ſware vnto Abꝛahā / Iſaac / &
Jacob. Therfoꝛe toke he an othe
of the chyldꝛē of Iſraell / and ſay-
de: whā God ſhall vyſite you then
cary my bones frō hence. Verſycle
So Joſeph dyed when he was an
hundꝛeth and ten peare olde and
they embalmed him & layde him in
a cheſt in Egypte. Repetitiō. And
God ſhall vyſite you / then cary
my bones from hence.

℣ The. vi. leſſon. S. Auguſt.

There

Here are sayde many deadmen to haue apered in dreames or other wayes to the lyuynge. But it is to be answered that for all ꝑ it is not to be thoughte ꝑ the deade doth these thynges perceaue. Because they are semed suche thynges to aske/or to tel/or shewe. For the lyuynge also do often tymes apeare to other alyue beinge a slepe when they themselfe do not knowe that they do appeare/and yet they heare them ꝑ hath thus dreamed saye that they haue sene them in ther dreames speakynge or doynge somwhat. Yf than any mā can se me in hys dreame tellynge hym what is already done/or shewyng hym before hand/what is to come/and I nothynge knowyng of it/and nothynge at all myndynge or passing not onely what he dreameth. But whether he wake whyle I slepe/or whether I wake whyle he slepe/or whether at one tyme we do both slepe/or bothe wake whē he sawe thys dreame in the which he sawe me what maruayle is it yf the deade not knowynge nor perceauynge thynges/ar yet sene of the lyuynge in theyr dreames. And somwhat do saye whyche

I whan

Erunt quippe mortuum nō nulli vel in somnis, vel alio quocunq; modo modo apparuisse vi nentibus. Sed ita respōdēdum est, nō ideo putandum esse mortuos ista sentire, qz hec dicere vel iudicare vel petere videtur in somnus. Nā ꝙ viuētes apparēre sepe dormientib⁹ dum ipsi nesciūt se apparere, ab eis (q̄ hec somniarunt) audiunt dicentibus, qō eos in somnis aliquid agentes vel loquētes viderūt. Si ergo me posset aliquis in somnis videre sibi aliquid qō factum est dicentē, vel etiamq; quod futurum est pnūntiātem, cum id ego prossus ignozo ꝙ olim non viderē, non solum quid ille somniat, sed vtrum dormiente me vigiler, an vigilāte me dormiat, an vno eodēq; tempore vigilemus ambo siue dormiamus, qñ ille somniū videt. Quid mirū, si nescientes mortui nec ista sentientes, tamen a viuentib⁹ videntur in somnis, & aliquid dicere quod

eni gilantes verum esse cognoscam.

℣. Responsorium.

Dñe secundū actū meum noli me iudicare, nihil dignū in conspectu tuo ego, video deprecor maiestatem tuam, vt eu deus deleas iniquitatem meam.

℣. Versus.

Amplius lava me domine ab iniustitia mea, et a delicto meo mūda me, quia tibi soli peccam.

℣. Repetitio.

Ideo deprecor. ꝛc.

℣. Psalmus. xxxix.

Expectās expectauit dñm, et intendit mihi, et exaudiuit preces meas.

Et eduxit me de lacu miserie, et de luto fecis, et statuit supra petram pedes meos et direxit gressus meos.

Et immisit in os meū canticū nouū, carmen deo nostro.

Videbūt multi et timebunt, et sperabunt in domino.

Beatus vir cuius est nomē dñi spes eius, et nō respexit in vanitates et insanias falsas.

Multa fecisti tu domine deus meus mirabilia tua et cogita

When they wake do knowe to be true.

Answere.

O Lord iudge me not after my dedes. I haue done nothynge worthye to be accepted before thy wyet fore I beseech thy maiesty whych art the only God/to clense me frō myne iniquity.

The versycle.

And yet agayne washe me frō myne vnryghteousnesse/ and clense me from my synne for I cōfesse I haue only trespassed agaynst the.

Repetitio. Wherfore I beseech thee.

The. xxxix. Psalme.

I Wayted pacyently for the Lorde which enclyned hymselfe to me/and herde my callynge.

He brought me oute of the horrible pyrte out of the myre & claye: he set my fete vpon the rocke/and ordeyned my goynge.

He hath put a newe songe in my mouthe/ euen a thankesgeuynge vnto oure God.

Many men seynge thys shall feare the Lorde/and put theyr trust in hym.

Blessed is the man that setteth hys hope in the Lord/and turneth not vnto the proude and to suche as go aboute wyth lyes.

O Lorde my God/great are the wonderous workes/wyych thou hast

hast done: & in thy thoughtes towardes vs/ther maye none be lykened vnto the.

I wolde declare them/and speake of them: but they are so many ỹ they can not be tolde.

Sacrifyce and offrynge thou woldest not haue/but a body hast thou ordened/burnt offerynges and sacrifyce for synne/thou hast not alowed. Then sayde I: Lo I come.

In the begynnynge of the boke it is wrytten of me/that I shulde fulfyll thy wyll o my God/and ỹ I am content to do: yee thy lawe is wythin my harte.

I wyll preach of thy ryghteousnesse/in the greate congregacion: Lo I wyll not refrayne my lyppes (o Lord) & that thou knowest.

I do not hyde thy ryghteousnesse in my herte/my talkynge is of thy truth/and sauynge helthe: I kepe not thy louynge mercy and kaythfulnesse backe from the great congregacyon.

Turne not thou thy mercy from me o Lorde/but let thy louynge kindnesse & truth alway ꝑserue me

For innumerable troubles are come aboute me/my synnes haue taken such holde vpō me/that I am not able to loke vp.

tionib⁹ tuis non est qui similis sit tibi.

Annunciaui & locutus sum multiplicati sunt super numerum.

Sacrificiū & oblationem noluisti aures autē perfecisti mihi. holocaustum & pro peccato non postulasti tunc dixi ecce venio.

In capite libri scriptum est de me, vt facerem voluntatē tuam, deus meus volui, & legem tuā in medio cordis mei.

Annunciaui iustitiam tuā in ecclesia magna, ecce labia mea non prohibebo dñe tu scisti.

Iustitiam tuā non abscondi, in corde meo, veritatem tuā & salutare tuum dixi nō abscōdi miam tuā, & veritatē tuā a consilio multo.

Tu autē dñe ne longe facias miserationes tuas a me, misericordia tua & veritas tua semper susceperūt me.

Quoniā circumdederūt me mala quoꝝ non est numerus, cōprehēderunt me iniquitates mee, & non potui vt viderem.

Multiplicate sunt super capillos capitis mei, & cor meum dereliquit me.

Complaceat tibi domine vt eruas me, dñe ad adiuuandum me respice.

Confundantur et reuerentur simul, qui querunt animam meam vt auferant eam, conuertantur retrorsum et reuereantur qui volunt mihi mala.

Herant confestim confusionem suam, qui dicunt mihi euge euge.

Exultent & letentur super te omnes qui querentes te, & dicant semper magnificetur dominus qui diligunt saluare tuum.

Ego autem mendicus sum & pauper, dominus sollicitus est mei.

Adiutor meus et protector meus tu es deus ne tardaueris.

In. Complaceat tibi dñe vt eruas me, domine ad adiuuandum me respice. an.

Sana dñe. psal. xl.

Beatus qui intelligit super egenum & pauperem in die mala liberabit eum dñs.

Dominus conseruet eum & viuificet eum, & beatum faciat eum in terra, & non tradat eum in animam inimicorum eius.

Yee they are more in nombre then heres of my heade/and my harte hath fayled me.

O Lorde let it be thy pleasure to delyuer me/make hast o Lorde to helpe me.

Let them be ashamed and confounded that seke after my soule to destroye it/let them fall backwarde/and put to confusyon that wysshe me euell.

Let thē be soone brought to shame that crye ouer me there there.

But let all those that seke the be ioyfull in the/and let all such as delyte in thy saluacyon saye alwaye/the Lorde be praysed.

As for me I am poore ād in mysery/but the Lorde careth for me.

Thou arte my helper/ād redemer make no lōge taryenge o my God.

¶ Antheme.

Pleasynge be it vnto ẏ (O Lorde) for to delyuer me/Lorde haue regarde to helpe me. Antheme.

Heale my soule. The. xl. psalme.

Blessed is he that cōsyderethe poore the Lorde shall delyuer hym in the tyme of trouble.

Thou shalt preserue hym and kepe hym alyue/he shall make hym to prosper vpō earth/& shall not delyuer hi to ẏ wyl of his enemyes.

The

¶ The Lord shall refreshe him whā he lyeth sycke vpon hys bedde/yet thou makest hys bed in all hys sicknesse.

I sayde Lorde be mercyfull vnto my soule/for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye/and when shall hys name perysshe?

¶ Though he came in to se/yet mened he falshed in hys herte/heapynge myschefe vpon hymselfe.

All they that hate me runne in together agaynst me/and ymagyne euell agaynst me.

They haue geuen a wycked sentence vpon me/whan he lyeth/he shall ryse vp nomore.

Yee euen myne awne familier frende whom I trusted/which dyd eate my bread hath lyft vp hys hele agaynst me.

But be thou mercyfull vnto me (o Lorde) rayse thou me vp/and I shall rewarde them.

By thys I knowe thou fauourest me/ꝙ myne enemye shall not triumphe ouer me.

¶ Thou hast holden me because of myne innocency/and set me before thy face for euer.

Oblessed be the Lorde God of Israell

Dñs opem ferat illi super lectum doloris eius, uniuersum stratum eius uersasti in infirmitate eius.

Ego dixi dñe miserere mei, sana aiam meā qz peccaui tibi

Inimici mei dixerunt mala mihi qñ morietur et peribit nomen eius.

Et si ingrediebat vt videret vana loquebatur coz eius cōgregauit iniquitatem sibi, egrediebatur foras, ꝛ loquebatur in idipsum.

Aduersum me susurrabant oēs inimici mei aduersum me, cogitabant mala mihi.

Verbū iniquū constituerūt aduersum me, nūquid qui dormit nō adiciet vt resurgat.

Etenī homo pacis mee in qno speraui ꝙ edebat panes meos, magnificauit super me supplantationē

Tu autē dñe miserere mei, ꝛ resuscita me ꝛ retribuā eis

In hoc cognoui qñ voluisti me, qñ non gaudebit inimicus meus super me.

Me aūt propter innocentiā suscepisti, ꝛ cōfirmasti me i cōspectu tuo in eternum.

Benedict⁹ dñs de⁹

Israel a seculo & in seculū, fiat fiat. Amē.
Sana dñe animam meā, q̄a peccaui tibi.
℣. Antiphona.
Sitiuit aīa mea.
℣. Psalmus.
QEmadmodū desiderat cervus ad fontes aquarū, ita desiderat anima mea ad te deus.
Sitiuit aīa mea ad deum fontem viuū, quā veniā & apparebo ante faciam dei.
Fuerunt mihi lachrymę meę panes die ac nocte dū dicitur mihi quotidie vbi est deus tuus.
Hec recordatus fui & effudi in me animam meā, quō transibo in locū tabernaculi admirabilis vsq̄ ad domū dei, in vo ce exultationis & cōfessionis, sonus epulantis.
Quare tristis es anima mea, & quare conturbas me.
Spera in deo, quōniam adhuc cōfitebor illi salutare vultus mei.
Deus meus, ad meipsum anima mea conturbata est propterea memor ero tui de terra iordanis & hermoniim a monte modico.
Abyssus abyssum invocat in voce cataractarum tuarum omnia

raell frō hence forth and euer more. So be it. So be it.
The anthe. Deale my soule Lord for I haue synned agaynst the.
Anthe. My soule. The.xli. psal.
LYke as the herte desyreth ye waterbrokes/so longeth my soule after the o God.
My soule is thurstye for God/yee euē for ye lyuig foūtayne whē shal I come & beholde the face of God.
My teares are my meat daye and nyghte/whyle it daylye is sayde vnto me where is now thy God.
Nowe when I thynke ther vpon I poure oute my herte by my selfe for I wolde fayne go hence with the multitude/and passe out with them vnto the house of God/in ye voyce of prayse and thankesgeuyng e/amōge such as kepe holy daye.
Why art thou so full of heuynesse(O my soule)and why art thou so vnquyet wythin me?
O put thy trust i God for I wyll yet geue hym thankes/for ye helpe of hys countrenaunce.
My God/my soule is vexed wythin me/therfore I remēbre the lāde of Iordane/ and the lytle hyll of Hermonii.
One depe calleth another wyth the voyce of ye wystles/all ye wawes

and

& water floodes are gone ouer me. The Lorde hath promysed his louynge kyndnesse dayly/ therfore wyll I prayse hym in the nyght season/ and make my prayer vnto the God of my lyfe.

I wyll say vnto God my stony rocke/ why haste thou forgotten me/ why go I thus heuely/ whyle the enemy oppresseth me.

Whyle my bones are broken/ and whyle myne ennemyes caste me in the tethe daylye sayenge vnto me/ where is nowe thy God? Why arte ꝙ so heuy (O my soule) and why art thou so disquieted wythin me? O put thy truste i God/ for I will yet thãke hi for ꝙ helpe of his countenaũce/ & because he is my God.

Antheme. My soule thyrsted for God/ the lyuyng fount ayne/ whẽ shall I ones come & appere before the face of God. Verlycle. Bene not the soules vnto beastes ꝙ prayse the. Answe. And neuer forget ꝙ soules of thy poore. Oure father whiche. &c. Lye. vij. lesl. i. Cor. xv.

BEholde I saye vnto you a mistery/ we shall not all slepe/ but we shall all be chaunged/ & ꝙ sodenly and in the twynklynge of an eye at the tyme of the laste trõpe. For the trompe shall blowe/

excelsa tua & fluctꝰ tui, super me transierunt.

In die mandauit dñs miam suã, & nocte canticum eius, apud me oratio deo vite mee.

Dicã deo susceptor meus es quare oblitus es & quare contristatus incedo dũ affligit me inimicꝰ.

Dũ cõfringuntur ossa mea exprobauerũt mihi qui tribulant me inimici mei dum dicũt mihi per singulos dies, vbi est deus tuus.

Quare tristis es anima mea, & quare conturbas me.

Spera in deo quã adhuc cõfitebor illi salutare vultꝰ mei & deus meus.

Ant. Sitiuit aia mea ad deũ fontẽ viuũ, quã veniã & appare bo ante faciem dei.

Versus. Ne tradas bestiis animas confitentes tibi.

Resp. Et aias pauperũ tuorũ ne obliuiscaris in finem.

Pẽ nr. &c, Lec. vii.

ECce misterium vobis dico, non oẽs quidẽ dormiemꝰ oẽs tñ immutabimur In memẽto, in ictu oculi, i nouissima tuba (canet enim tuba)

Jsrael a seculo & in seculū, fiat fiat. amē.
Sana dñe animam meā, q̄a peccauī tibi
Cathecumena.
Sitiuit aīa mea.
Psalm. xli.
Q Vemadmodū desiderat cervus ad fontes aquarū, ita desiderat anima mea ad te deus.
Sitiuit aīa mea ad deum fontem viuū q̄n veniā & apparebo ante faciam dei.
Fuerunt mihi lachrymę meę panes die ac nocte dū dicitur mihi q̄notidie ubi est deus tuus.
Hec recordatus fui & effudi in me animam meā, q̄m transibo in locū tabernaculi admirabilis vsq̄ ad domū dei, i voce exultationis & cōfessionis, sonus epulantis.
Quare tristis es anima mea, & quare conturbas me.
Spera in deo, q̄m adhuc cōfitebor illi salutare vultus mei.
Deus meus, ad meipsum aīa mea conturbata est pterea memor ero tui de terra iordanis & hermonii a monte modico.
Abyssus abyssū invocat in voce cataractarum tuarū oīa

raell frō hence forth and euer more. So be it. So be it.
The anthe. Deale my soule Lord for I haue synned agaynst the.
Anthe. My soule. The. xlii. psal.
LYke as the herte desyreth ye waterbrokes/so longeth my soule after the o God.
My soule is thurstye for God/yee euē for ye lyuig fo̅tayne whē shal I come & beholde the face of God.
My teares are my meat daye and nyghte/whyle it daylye is sayde vnto me where is now thy God.
Nowe when I thynke ther vpon I poure oute my herte by my selfe for I wolde fayne go hence with the multitude/and passe out with them vnto the house of God/in ye voyce of prayse and thankesgeuynge/amōge such as kepe holy daye.
Why art thou so full of heuynesse(O my soule)and why art thou so vnquyet wythin me?
O put thy truste i God for I wyll yet geue hym thankes/for ye helpe of hys countenaunce.
My God/my soule is vexed wythin me/therfore I remēbre the lāde of Jordane/and the lytle hyll of Hermonii.
One depe calleth another wyth the voyce of ye wyndes/all ye wawes

and

& water floodes are gone ouer me. The Lorde hath promysed his lo
vynge kyndnesse dayly / therfore wyll I prayse hym in the nyght
season / and make my prayer vnto the God of my lyfe.
I wyll say vnto God my stony rocke / why haste thou forgotten me /
why go I thus heuely / whyle the enemy oppresseth me.
Whyle my bones are broken / and whyle myne ennemyes caste me in
the tethe daylye sayenge vnto me / where is nowe thy God? Why ar-
te ꝙ so heuy (O my soule) and why art thou so disquieted wythin me?
O put thy truste i God / for I will yet thāke hi for ꝙ helpe of his coū-
tenaūce / & because he is my God.
Antheme. My soule thyrsted for God / the lyuyng fount ayne / whē
shall I ones come & appere before the face of God. Verlycle. Geue
not the soules vnto beastes ꝙ prayse the. Answe. And neuer forget ꝙ
soules of thy poore. Oure father
whyche &c. Vide. vij. lect. i. Cor. xv.

BEholde I saye vnto you a mi
stery / we shall not all slepe /
but we shall all be chaunged / & ꝙ
sodenly and in the twynklynge of
an eye at the tyme of the laste trō-
pe. For the trompe shall blowe /
I tish and

excelsa tua & fluctꝰ
tui, super me transi-
erunt.
In die mandauit
dñs miam suā, & no
cte canticum eius,
apud me oratio deo
vite mee.
Dicā deo susceptor
meus es quare obli
tus es & quare con-
tristatus incedo dū
affligit me inimicꝰ.
Dū cōfringuntur
ossa mea exprobauē
rūt mihi qui tribu-
lant me inimici mei
dum dicūt mihi per
singulos dies, vbi
est deus tuus.
Quare tristis es a-
nima mea, & quare
conturbas me.
Spera in deo qm
adhuc cōfiteboꝛ illi
salutare vultꝰ mei
& deus meus.
ān. Sitiuit aia mea
ad dēm fontē viuū,
qñ veniā & appare-
bo ante faciem dei.
Versus. Ne tradas
bestiis animas con-
fitentes tibi.
Resp. Et aias pau-
perū tuoꝛū ne obli-
uiscaris in finem.
Pōē nē. ꝛc, Lec. vij.

ECce misterium
vobis dico, non
oēs quidē dormiem⁹
oēs tñ immutabimur
In memēto, in ictu
oculi, i nouissima tu
ba (canet enī tuba)

et mortui resurgẽt in corrupti, et nos immutabimur. Oꝑz enim corruptibile hoc induere incorruptionem, ⁊ mortale hoc, induere immortalitatem. Cum aũt corruptibile hoc induerit incorruptionem ⁊ mortale hoc induerit immortalitatẽ, tũc fiat sermo qui scriptꝰ est: Absorpta est mors in victoria. Respon. Omnes eñ nos manifestari oportet ante tribunall Christi, vbi vnusquisq; de seipso rẽdat rationem. Vers. Et ipse reddet vnicuiq; iuxta opa sua.

Repeto.

Vbi vnusq; ꝙ.

Ver. i. i. Thes. iii.

NOlumus aũt vos ignorare fratres de dormiẽtibus vt non cõtristemini sicut ⁊ ceteri q̃ spem non habẽt. Si eñ credimus qꝺ̃ Jesus mortuus est et resurrexit ita ⁊ deꝰ eos q̃ dormierunt ꝑ Jesũ adducet cũ eo. Hoc eñ vobis dicimꝰ in verbo dñi, qz nos q̃ viuimus, qui residui sumꝰ in aduẽtũ dñi non preueniemꝰ eos q̃ dormierũt. Quia ipe dñs in iussu ⁊ in voce archãgeli ⁊ in tuba dei descẽdit

and the deade shall ryse vncorrvptible/and we shalbe chaunged. For thys corruptyble must put on vncorrupcyon/ and thys mortall must put on immortalite. But whan thys corruptible shall put on incorrupcion/and this mortall shall put on immortalite/ then shall ꝯ worde be fulfylled which is wrytẽ. Death is swalowed vp in victory. Answ. We shall al be brought before the iudgemente seate of Christ/where euery one of vs shall geue accomptes for hym selfe vnto God. Versycle. And he shall reward euery mã accordyng to hys dedes. Repeticyon. Where euery man shall geue accompt ⁊c.

The.viii.lesson. i. Thessa.iiii.

I Wolde not brethren that ye shulde be ignorauent concernyng them that are fallen a slepe that ye sorowe not as other do whych haue no hope/for yf we beleue that Jesus dyed ⁊ rose agayne. Euen so they also whych slepe by Jesus shall God bryng wyth hym/for thys we saye vnto yon in the worde of the Lorde/that we which lyue and are remaynyng in the commyng of the Lorde/shall not come yer they whyche slepe/ for the Lorde hymselfe shall come

downe

downe frō heauen wyth a shoute and voyce of the archaungell and wyth the trompe of God and the deade in Chryst shall aryse fyrste/ than shall we whych lyue and remayne be caught vp w̄ them also in the cloudes to mete the Lorde in the ayer / and so shall we euer be with the Lorde. Wherfore cōfort yout selfe one another wyth these wordes. Responce. Cor. xv.

Nowe is Chryste rysen from the deade and is become the fyrste frutes of them that slepe/ for by one man commeth death / and by one man the resurrecyon of the dead/ for as they all dye in Adā so shall they all be made alyue in Chryst/ but euery one in his order. Versic. The firste is Chryst then they that belongeth vnto Chryste when he commeth. Repetition. Euery one in his order.

℣ The .ix. lesson. John. v.

Verely verely / I saye vnto you/ who so heareth my worde/ and beleueth him ꝑ sente me / hath euerlastyng lyfe / and commeth not in to dampnacyon/ but is passed thorow from death vnto lyfe. Verely verely / I saye vnto you the houre commeth and is now already that ꝑ deade shall heare

de celo, et mortui q̄ in Chryſto ſunt reſurgent primi deinde nos qui viuimus qui relinquimur, ſimul rapiemur cum illis in nubibus obuiam domino in aera, et ſic ſemper cū dño erimus. Itaq; conſolamini inuicē in verbis iſtis.

Reſponſorium.

Nunc autem chriſtꝰ reſurrexit a mortuis, primitie dormientium, quo niam quidem per hominē mors, ⁊ per hominē reſurrectio mortuorū. Et ſicut in Adā omnes moriūtur, ita ⁊ in rpō omnes, viuificabuntur, vnuſquiſq; autem in ſuo ordine. Verſ. Primitie, Chriſtus deinde hi qui ſunt rpi qui crediderunt in aduentu eius. Repetitio. Vnuſquiſq; autē in ſuo ordine.

Lectio .ix. Joh. v.

Amen amen dico vobis quia qui verbum meū audit ⁊ credit ei q̄ miſit me habet vitam eternam, et in iudicium non venit, ſed trāſlit a morte in vitam. Amē amen dico vobis quia venit hora, ⁊ nūc eſt quādo mortui audient

vocem filij dei, & qui audierint, viuẽt. Sicut enim pater habet vitam in semetipso, sic dedit & filio vitã habere i semetipso & potestatẽ dedit ei iudiciũ facere, quia filius hominis est. Nolite mirari hoc venit hora in qua omnes qui in monumentis sunt audiẽt vocem filij dei, & procedent qui bona fecerũt, in resurrectionem vite, qui vero mala egerunt in resurrectionẽ iudicij.

Responsorium. Libera me domine de morte eterna in die illa tremenda. Quãdo celi mouẽdi sunt & terra. Dum veneris iudicare seculũ per ignem. Vers⁹. Mũc ꝛpe te petim⁹ miserere quesumus qui venisti redimere perditos noli condemnare redẽptos.

Responsorium. Libera me dñe de morte eterna in die illa tremenda. Quando celi movendi sunt & terra. Dum veneris iudicare seculũ per ignem.
ãn. Exultabunt.

heare the voyce of ỹ sonne of god and they ỹ heare hym / shall lyue for as the father hath lyke in him selfe / so lyke wyse hath he geuen vnto the sonne to haue lyke in him selfe / and hath geuen him power also to execute iudgemẽt because he is the sonne of man. Marueyl not ye at this / for the tyme commeth / in the which all that are in the graues shall heare his voyce / and shall go forth they that haue done good vnto the resurrecyon of lyfe / but they that haue done euell / vnto the resurrection of dãnacyon. Response. O Lorde delyuer me frõ euerlastynge deathe at the dreadfull daye / whan heauẽ and earth shall be altered whyles thou shalt come to iudge ỹ worlde by fyre. Versycle. Nowe Christ Jesus we moost hũbly beseche ỹ to haue mercy on vs / and ỹ thou which art come to redeme wretches from synne and thraldom / wylt not cast away them / whom thou hast so derely redemed.
Respõse. O Lorde delyuer me frõ euerlastynge deathe at the dreadfull daye whan heauẽ and earthe shal be altered whyles thou shalte come to iudge the worlde by fyre.
Antheme. My bruised.

The

¶ The .li. Psalme.

HAue mercy vpon me (Oh God) accordinge to thy great mercy.

AND accordynge to the multitude of thy compassion wype awaye myne iniquytie.

WAsche me more from myne iniquytie / & clēse me from my synne.

FOr I knowledge myne iniquytie / and my synne is euer before myne eyes.

AGaynste the onely haue I synned / and haue done euell in thy syghte / that thou mayest be iustified in thy wordes / and vanquysche whan thou art iudged.

LO I was begotten in wyckednesse / and my mother conceyued me in synne.

LO thou hast loued trouth / the vnknowen and secrete thynges of thy wysedome / hast thou vttered vnto me.

SPrynkle me Lorde with yssope / and so shall I be clene / thou shalt wasche me / and then shall I be whyter then snowe.

VNto my hearynge shalt thou geue ioye / and gladnesse / and my weykened bones shalbe refreshed

TVrne thy face frō my synnes / & wype awaye all my wyckednesse.

A pure

¶ Psalmus .l.

MIserere mei deus, secundum magnam misericordiam tuam.

ET secundum multitudinē miserationum tuarū, dele iniquitatem meam.

AMplius lana me ab iniquitate mea, & a peccato meo mūda me.

QUoniā iniquitatē meā ego cognosco, & peccatum meū cōtra me est semper.

TIbi soli peccaui & malū coram te feci vt iustificeris in sermonibus tuis & vincas cum iudicaris.

ECce enim in iniquitatibus conceptus sum, & in peccatis cōcepit me mater mea.

ECce enim veritatē dilexisti, incerta et occulta sapiētie tue manifestasti mihi.

ASperges me dñe ysopo & mundabor lauabis me & super niuem dealbabor.

AUditui meo dabis gaudium & letitiam & exultabūt ossa humiliata.

AVerte faciem tuā a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me deus, & spiritum rectum innova in visceribus meis.
Ne projicias me a facie tua, & spiritum sanctum tuum ne auferas a me.
Redde mihi letitiam salutaris tui, et spiritu principali confirma me.
Docebo iniquos vias tuas, & impij ad te convertentur.

Libera me de sanguinibus deus deus salutis mee, & exultabit lingua mea justiciam tuam.

Domine labia mea aperies, & os meum annunciabit laudem tuam.

Quoniam si voluisses sacrificium dedissem vtiq; holocaustis non delectaberis.
Sacrificium deo spiritus contribulatus, cor contritum & humiliatum deus non despicies.

Benigne fac domine in bona voluntate tua syon, vt edificentur muri hierusalem.

Tunc acceptabis sa-

A pure hert create i me (Oh Lorde) and an vpryght spirite make a newe within me.
Caste me not awaye frō thy face/ and thy holy spirite take not from me.
Restore vnto me the gladnesse of thy saluacyon/ and strenghten me with a principall herte.
I wyll instruct the wycked that they maye knowe thy wayes / & the vngodly shalbe conuerted vnto the.
Delyuer me from bloudes (Oh Lorde) the God of my helth / and my tonge shall exalte thy righteousnes.
Lorde opē thou my lyppes/ and my mouth shall shewe forthe thy prayse.
For yf thou haddest delyred sacrifices / I had surely geuen it/ but thou delytest not in burnt sacrifices.
A sacrifice to God/ is a lowly spirite / a contrite and an humble herte/ thou shalte not despyse (O God.)
Deale gently of thy fauourable beneuolence with Sion/ that the walles of Jerusalē maye be buylte agayne.
Then shall thou accepte the sa-

crifice

crifice of ryghteousnes/oblacyō/ and burnte offrynges/ then shall they laye calues vpon thy aulter.

Antheme. Thy bruised bones Lord shalbe refreshed. The antheme Heare Lorde. The.lxiij. Psalme.

THou (O God) art prayed in Sion / and to the is the vowe performed.

Thou hearest the prayer / therfore commeth all flesshe vnto the

Oure mysdedes preuayle agaynste vs/ Oh be thou mercyfull vnto our synnes.

Blessed is the man whome thou choosest and receauest vnto the/ that he maye dwell in thy court: he shalbe satisfyed with the pleasures of thy house / euen of thy holy temple.

Heare vs accordyng vnto thy wōderfull rightcousnes oh God our saluacyō: thou that arte the hope of all the endes of the earth/ and of the brode see.

Whyche in hys strenghte setteth faste the mountaynes and is gyrded aboute with power.

Whyche stylleth the ragynge of ȳ see the roaryng of hys waues / and the woodnes of the people.

They that dwel in the vttermost parties are afrayed at thy tokēs/ thou

erificiū iustitie oblationes ⁊ holocausta tunc imponēt super altare tuū vitulos. ān. Exultabunt domino ossa humiliata. ān. Exaudi dñe.

Psalmus. lxiij.

TE decet hymnus deus in syon, ⁊ tibi reddetur votum in Jerusalem.

Exaudi orationem meam, ad te omnis caro veniet.

Verba iniquorum preualuerunt super nos, ⁊ impietatibus nris tu propiciaberis

Beatus quem elegisti et assumpsisti, inhabitabit i atrijs tuis, replebimur in bonis domꝰ tue, sanctum est templum tuum, mirabile in equitate.

Exaudi nos deꝰ salutaris noster, spes omnium finium terre ⁊ in mari longe.

Preparās montes in virtute tua accinctus potentia.

Qui cōturbas profundum maris sonū fluctuum eius, turbabuntur gentes.

Et timebunt q̄ habitant terminos a signis tuis, exitus ma

exitus matutini et vespere delectabis
Visitasti terram et inebriasti eam, multiplicasti locupletare eam.
Flumen dei repletum est aquis parasti cibum illorū quoniam ita est preparatio eius.
Rivos eius inebriās multiplica genimina eius, in stillicidijs eius letabitur germinans.
Benedices corone anni benignitatis tue, et cāpi tui replebuntur ubertate.
Pinguescent speciosa deserti, exultatione colles accingentur.
Induti sunt arietes ouium, et valles abundabunt frumento clamabunt etenim hymnum dicent.
℣. Exaudi deus orationem meam ad te omnis caro veniet.
℟. We suscepit.

¶ Psalmus. lxij.

Deus deus meus ad te de luce vigilo.
Sitiuit i te anima mea, quā multipliciter tibi caro mea, in terra deserta in via et inaquosa.
Sic te in sancto apparui tibi, vt viderem virtutem tuam et

thou makeste bothe the morning and euenyng starres to prayse ꝑ.
Thou vysitest the earth / ꝑ watrest it & makeste it very plēteous
The ryuer of God is full of waters / thou preparest mā his corne and this ꝑ prouidest for ꝑ earth.
Thou waterest hyr forowes / ꝑ breakeste the harde clottes therof thou makest it soft with the droppes of rayne and blessest the increase of it.
Thou crowneste the yeare wyth thy good / & thy fote steppes droppe fatnes.
The dwellynges of the wylderne are so fat also / ꝑ they droppe with all and the lytle hylles are pleasaunt on euery syde.
The feldes are full of shepe / the valyes stonde so thycke with corne that they laugh and synge.
Antheme. Heare my prayer o Lorde / vnto the shall euery creature come. Antheme. Hath receyued.

¶ The. lxij. Psalme.

O God thou arte my God / early wyll I seke the.
My soule thyrsteth for the / my flesh longeth after ꝑ in baren and drye land wher no water is.
Thus do I loke for ꝑ in thy sanctuari / that I nyghte beholde thy

power

power and glory.
For thy louinge kyndnesse is better then lyfe/my lyppes shal prayse the.
As longe as I lyue wyll I magnifye the/and lyfte vp my hãdes in thy name.
My soule is satisfyed euẽ as were with mary and fatnesse/when my mouth prayseth the with ioyfull lyppes.
In my bed wyll I remembre the and when I wake my talkynge shall be of the.
For thou hast ben my helper / & vnder the shadwe of thy wynges/ wyll I reioyce.
My soule hangeth vpon the/ thy ryght hand vpholdeth me.
They seke after my soule / but in vayne for they shall go vnder the earth.
They shall fall into the swarde and bea porcion for foxes.
But ỹ kyng shall reioyse in God all they that swere by him shall be commended/for ỹ mouth of lyers shalbe stopped.

The.lxvi.Psalme.

God be mercyfull vnto vs/ & blesse vs/ and shewe ỹ lyght of hys countenaunce vpon vs.

That

gloziam tuam.
Quẽ melioz est mia tua super vitas labia mea laudabũt te
Sic benedicam te in vita mea,& in nomine tuo leuabo manus meas.
Sicut adipe & pinguedine repleatur anima mea,& labijs exultationis laudabit os meum.
Si memor fui tui super stratum meũ in matutinis meditaboz in te.
Quia fuisti adiutoz meus, & in velamẽto alarum tuarũ exultabo.
Adhesit aia mea post te me suscepit dextera tua.
Ipsi vero in vanũ quesierunt animam meam, introibũt in inferioza terre.
Tradentur in manus gladij partes vulpium erunt.
Rex vero letabitur in deo laudabũtur omnes qui iurãt in eo,quia obstructũ est os loquentiũ iniqua.

Psalmus.lxvij.

Deus misereat nostri & benedicat nobis illuminet vultum suum super nos et misereatur nostri.

Ut cognoscam? in
terra viꝝ tuꝝ, in om
nibus gentibus sa
lutare tuum.

Confiteantur tibi
populi deus, confi
teantur tibi populi
omnes.

Letentur et exul
tent gentes, quꝝ iu
dicas populos in e
quitate & gentes in
terra dirigis.

Confiteantur tibi
populi deꝰ confite
antur tibi populi oēs,
terra dedit fructum
suum.

Benedicat nos deꝰ
deus noster benedi
cat nos deus, & me
tuant eum omnes
fines terre.

℣. Me suscepit dex
tera tua domine.

℟. Ne pozcas inferi.

Cantus Ezechie.

Isay. xxxviij.

Ego dixi in dimi
dio dierꝝ meo
rum vadaꝝ ad pozras
inferi, quesiui resi
duꝝ annoꝝ meoꝝ
Dixi nō videbo do
minum deum in ter
ra viuentiꝝ, non as
piciam hominē ultra, et habitatozem
quietis.

Etatio mea ablata
est & , conuoluta est
a me quasi taberna
culi pastozis, precis
sa est velut a texente
vita mea.

That we may knowe thy waye
vpon earth/thy saluacyon amōge
all Heathen.

Let ỹ people prayse the(O God)
yet let all people prayse the.

O let the people reioyce and be
gladde/that thou iudgest the fol:
ke ryghteously/and gouernest the
nacyons vppon earth.

Let ỹ people prayse the(O God)
let all people prayse the/the ear:
the hathe geuen her frute.

God euen our owne God geue
vs hys blessynge.

God blesse vs/and let all the en:
des of the worlde feare hym.

Antheme Lorde thy ryght hande
hath defended me.

Antheme. From the gates.

The songe of Ezechias. Esay.
the.xxxviij. Chap.

I thought I shulde haue go:
ne to the gates of hell in my
best age/and haue wanted the
residue of my yeares.

I sayd with in my selfe/I shall
neuer se man amonge the dwel:
lynges of the Lorde.

Myne age is folden vp togyther/
and taken awaye from me lyke a
shepeherdes cotage/my lyfe is he:
wen of/lyke as a weuer cutteth
of his webbe.

Whyle

Wthyle I was yet takyng my reſt he hewed me of/and made an ende of me in one daye.

I thought I wolde haue lyued vnto the mozowe/but he bzuſed my bones lyke a lyon / and made an ende of me in one daye.

Then chattred I lyke a ſwallowe/and lyke a crane/ & mourned as a doue.

I lyfte vp myne eyes into the heyght/O Lozde (ſayd I) vyolence is done vnto me/be thou ſuertye foz me.

What ſhall I ſpeake oz ſaye/that he maye do this?that I maye lyue out all my yeares / yee in the bytterneſſe of my lyfe.

Uerely (Lozde) men muſt lyue in bytterneſſe/and all my lyfe muſte I paſſe ouer therin/foz thou rayſeſt me vp and wakeſte me/but I wylbe wel contente with this bytterneſſe:

Neuertheleſſe my conuerſacyon hath ſo pleaſed the / ỹ thou woldeſte not make an ende of my lyfe/ ſo that thou haſte caſte my ſynnes behynde thy backe.

Foz hell pzayſethe not the/deathe dothe not magnifye the.

They ỹ go downe into the graue pzayſe not thy truthe/but the ly-

Dñs adhuc ederet me,de mane vsq; ad veſperam finies me.

Sperabam vsq; ad mane, quaſi leo ſic cõtriuit omnia oſſa mea, de mane vsq; ad veſperam finies me.

Sicut pullus hyrũdinis ſic clamabo meditaboz vt columba.

Attenuati ſunt oculi mei ſuſcipiẽtes in excelſum,Domine vim patioz reſponde pzo me.

Quid dicã ant quid reſpondebit mihi cũ ipſe fecerim,recogitabo omnes annos meos,in amaritudine anime mee,

Domine ſi ſic viuitur & in talibus vita ſpiritus mei, cozrigies me & viuificabis me,ecce in pace amaritudo mea amariſſima.

Tu autem eruiſti animam meã vt nõ periret pieciſti poſt tergum tuũ omnia peccata mea.

Quia non infernus confitebitur tibi neq; mozs laudabit te Non expectabũt q̃ deſcendũt in lacũ ve-

eleatē tuam, diuēns diuens ipse confite bit tibi sicut ē ego hodie, pater filiis notam faciet veritatem tuam.

O hō salutē me fac, et psalmos nostros cātabimus cunctis diebꝫ vite nostre in domo dñi. ān.

A porta inferi, erue dñe animas eorum. ān. Omnis spiritꝰ.

Psalmus. cxlviii.

LAudate dñm de celis, laudate eum in excelsis.

L audate eum oēs angeli eius, laudate eū omnes virtutes eius.

L audate eū sol et luna, laudate eū omnes stelle ⁊ lumen.

L audate eum celi celorum, ⁊ aque que sup celos sunt, laudent nomē domini.

Q uia ipse dixit et facta sunt ipse mādauit ⁊ creata sunt ⁊ statuit ea in eternum ⁊ in seculū seculi precepti posuit ⁊ nō preteribit.

L audate dominū de terra, dracones ⁊ omnes abissi.

I gnis, grando, nix glacies, spiritus, procellarum, que faciūt verbum eius.

uynge: yee the lyuynge acknowledge the lyke as I do thys daye/ the father telleth hys chyldren of thy faythfulnesse.

O delyuer vs (O Lorde) ⁊ we wyll synge prayses in thy house all the dayes of oure lyfe.

Antheme. From the gates of hell/ Lorde delyuer theyr soules.

Antheme. Let euery spyryte.

The. cxlviii. psalme.

PRayse ye the Lorde of heauens/ prayse ye hym in the hyghe place.

P prayse ye hym all his angels/ all hys powers prayse ye hym.

P prayse ye hym sunne and mone/ all starres ⁊ lyght prayse ye hym.

T he hyghest of heauens prayse ye hym/ and the waters that are aboue the heuens/ let them prayse the Lordes name.

F or by hys wordes all thynges were made/ by hys commaundement all thynges were created.

H e hath stablyshed them euerlastyngly ⁊ into the worlde of worldes/ he hath set a lawe/ that shall not erre.

P prayse ye the Lorde of the earth ye dragons/ and all depenelles.

F yre/ hayle/ snowe/ yle stormes of wyndes that do hys cōmaūdemēt.

Moun-

M ountaynes and all lytell hylles woodes bearynge fruyte/and all cedre trees.

B eestes and all maner of cattell/ serpentes and fethered foules.

K ynges of the earthe/& all people/prynces and all iudges of the earth.

B achelers and maydens olde mē and yonge/let them prayse the name of the Lorde/for the name of hym onely is exalted.

T he knowledgynge of hym is aboue heauen and earthe / and he hath exalted the horne of hys people.

L aude be vnto all hys sayntes to the sonnes of Israell/to the people approchynge vnto hym.

The.cxlix.psalme.

S Ynge ye vnto the Lorde a newe songe/let the cōgregacyon of sayntes prayse hym.

L et Israell reioyce in hym that made hym/and let the sonnes of Syon triumphe in theyr kynge.

L et them prayse hys name wyth daunsynge/ let them synge vnto hym wyth tympanye and harpe.

F or the Lorde is well pleased wyth hys people/and hathe exalted the lowly into saluacyon.

M ontes & oēs colles ligna fructifera & omnes cedri.

B estie & vniuersa pecora serpentes & volucres pennate.

R eges terre & omnes populi, principes et omnes iudices terre.

I uuenes et virgines senes cū iunioribus laudent nomē domini, qz exaltatū est nomen eius solius.

C onfessio eius super celum & terram et exaltauit cornu populi sui.

H ymnus omnibus sanctis eius filijs Israel populo appropinquanti sibi.

Psalmus.cxlix.

C Antate domino canticū nouum, laus eius in ecclesia sanctorum.

L etetur Israel in eo qui fecit eum & filie syon exultent in rege suo.

L audent nomē eius in choro in tympano & psalterio psallant ei.

Q uia beneplacitū est domino in populo suo, & exaltauit mansuetos in saluterem.

Exultabunt sancti in gloria letabuntur in cubilibus suis.

Exultationes dei gutture eorū, & gladii ancipites in manibus eorum.

Ad faciendū vindictā in nationib⁹, increpationes in populis.

Ad alligandos reges eorum in compedibus, & nobiles eorū in manicis ferreis.

Ut faciant in eis iudicium cōscriptū, gloria hec est omnibus sanctis eius.

¶ Psalmus. cl.

Laudate dñm in sanctis eius, laudate eum in firmamēto virtutis eius.

Laudate eū in virtutibus eius. laudate eum secundū multitudinem magnitudinis eius.

Laudate eū in sono tube, laudate eū in psalterio & cithara.

Laudate eū in tympano & choro laudate eum in cordis et organo.

Laudate eū in cymbalis benesonantibus, laudate eum in cymbalis iubilationis, omnis spiritus laudet dominum.

¶ Antiphona.

Sayntes shall reioyse in glorye/ they shall make ioye in theyr chambers.

The prayses of God shalbe in their mouthes/ and two edged swordes in theyr handes.

To do vengeance amongest nacyons and correccyons amōgest people.

To bynde theyr kynges in fetters and theyr nobles in manacles of yron.

For to execut on them the iudgemente wrytten/ thys is glorye vnto all hys sayntes.

¶ The. cl. Psalme.

Prayse ye the Lorde in hys sayntes/ prayse hym in ỹ firmament of hys power.

Prayse ye hym in hys strengthe/ prayse ye hym accordynge to the almyghtynesse of hys power.

Prayse ye hym wyth the sounde of a trumpet/ prayse ye hym wyth harpe and lute.

Prayse ye hym wyth tympany & daunsyng/ prayse ye hym wyth recheckes and organnes

Prayse ye hym wyth claryfymbales well sowndynge/ prayse ye hym with Symballes of sweetenesse/ let euery spyryte prayse the Lorde.

¶ Antheme.

Uet

Let euery spyryte geue prayse vn to the Lorde. ℣ Verlycle.
From the gates of hell.
℟ Answere. Lorde delyuer theyr soules. Antheme.
I am. The songe of zacharye the prophete. Luke.i.

BLessed be the Lorde God of Israell/for he hath vysyted and redemed hys people.
He hath rayled vp an horne of salvacyon/in the house of hys seruaunt Dauid.
Euen as he promysed by the mouthe of hys holy prophetes/whych were syns the worlde begynne.
That we shulde be saued frō our enemyes/and from the handes of them that hate vs.
To fulfyll the mercye promysed to oure fathers/and to remembre hys holy testamente.
To performe the othe whych he sware to oure father Abrahā that he wolde geue hym selfe to vs.
That we delyuered oute of the hādes of oure enemyes/myghte serue hym wythoute feare.
In the holynes and ryghteousnes before hym/all the dayes of oure lyfe.
And thou chylde/shalt be called the prophet of ỹ hyest/for ỹ shalte go before the face of the Lorde to make redy hys wayes.
To gyue knowlege of saluacyon vnto hys people/for the remyssyon of theyr synnes.
Through the tender mercy of oure God/wherby the daye spryng from an hye hath vysyted vs.
To gyue lyght to them that syt in darkenes and in the shadowe of deth/and to dyrecte oure fete in the waye of peace.
Glory be to the father/and to the sonne/and to the holy ghoste.
As it was in the begynnynge/is nowe/and euer shall be/world wythoute ende. Amen.
℣ Let my prayer.
℟ Come before the.
℣ O Lorde heare my prayer.
℟ And let my crye come vnto the.
℣ The Lorde be wyth you.
℟ And wyth thy spyryte.

Omnis spiritus laudet dominum.
℣ Versus.
Ayora mihi.
℟ Responsorium.
Erue domine animas eorum.
Ant. Ego sum.
℣ Canticum zachariae pphetae. Lu.i.

BEnedictus dñs deus Israel, qz visitauit & fecit redēptionē plebis sue
Et erexit cornu salutis nobis, in domo Dauid pueri sui.
Sicut locutus est p os sanctorum qui a seculo sunt prophetarum eius.
Salutem ex inimicis nostris, & de manu omnium qui oderunt nos.
Ad faciendam misericordiam cum patribus nostris & memorari testamenti sui sancti.
Iusiurādum quod iurauit ad Abraham patrem nostrū datu rus nobis.
Vt sine timore de manu inimicorū nostrorum liberati seruiamus illi.
In sanctitate & iustitia coram ipso, oibꝰ diebus nostris.
Et tu puer propheta altissimi, vocaberis prebis enim:

ante faciem domini parare vias eius.

Ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum.

Per viscera misericordie dei nostri in quibus visitauit nos oriens ex alto.

Illuminare his qui in tenebris & in umbra mortis sedent ad dirigendos pedes nostros in viam pacis.

℣ Requiem.

Ego sum resurrectio & vita, & qui credit in me, etiam si mortuus fuerit vivet, & omnis qui vivit & credit in me, non morietur in eternum. Christe eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos. Sed libera nos.

℣ Salvum.

Exaltabo te domine quoniam suscepisti me, nec delectasti inimicos meos super me.

Domine deus meus clamavi ad te, et sanasti me.

Domine eduxisti ab inferno animam meam, salvasti me a descendentibus in lacum.

Dirige.

go before the face of the Lorde to prepare hys wayes.

To gyue knowelege of saluacyon vnto hys people/for remyssyon of theyr synnes.

Through the tender mercy of our God/by the whych sprynyng frō the hye hath vysyted vs.

To gyue lyght to them that syt in the darkenesse/& in the shadowe of death/and to gyde our fete into the waye of peace.

℣ Anthem.

I am the resurrecyon and lyfe he ꝑ beleueth in me/ye all thoughe he were deade/yet shall he lyue/& whosoeuer lyueth and beleueth in me/shall not se euerlastynge death. Lord haue mercy on vs. Christe haue merry on vs/Lorde haue mercy on vs. Our father. And leade vs not, But delyuer vs.

℣ The .xxix. psalme.

I will magnifye the O Lorde (for thou hast set me vp/and not suffred my foes to triumphe ouer me.

O Lorde my God I cryed vnto ꝙ/ and thou hast healed me.

Thou Lord hast brought my soule out of hel/thou hast kept my lyfe/where as they go downe into the pytte.

Synge

Synge prayses vnto the Lorde/ (O ye sayntes of hys) geue thankes vnto hym for a remembraunce of hys holynesse.

For hys wrath is but the twynkelynge of an eye/and hys pleasure is in lyke/heuynesse maye well endure for a nyght/but ioye commeth in the morynynge.

As for me whē I was in prosperitye I sayde:tusche/I shall neuer fall more.

And why?thou lord of thy goodnesse haddest made my hyll so stronge.

But as sone as thou turnest thy face from me/I was brought in feare.

Then cryed I vnto the(O Lorde) ye vnto ꝓ Lord made I my prayer.

What profyte is there in my blood/ yf I go downe into corrupcyon.

Maye the dust geue thankes vnto the?or shall it declare thy faythfulnesse.

Heare(O Lorde)and haue mercy vpon me/Lorde be thou my helper.

And so thou hast turnest my heuynesse into ioye/thou hast put of my sackecloth/& gyrded me wyth gladnesse.

Psallite dño sancti eius, * confitemini memorie sanctitatis eius.

Quoniam ira in indignatione eius et vita in voluntate eius,ad vesperū demorabitur fletꝰ & ad matutinum letitia.

Ego autem dixi in abundantia mea,nō mouebor in eternū.

Domine in voluntate tua, prestitisti decori meo virtutē.

Auertisti faciē tuā a me, & factus sum conturbatus.

Ad te domine clamabo,& ad deū meū deprecabor.

Que vtilitas in sanguine meo,dū descendero in corruptionē

Si quid confitebit tibi pulvis, aut annunciabit veritatē tuam.

Audiuit dominus & misertus est mei dominus factus est adiutor meus.

Conuertisti planctū meum in gaudiū mihi concidisti saccum meum,circundedisti me letitia.

Ut cantet tibi gloria mea et non compungar, dñe deus meus in eternū confitebor tibi.

℣ Porta inferi.

℟ Erue dñe animas eorum. ℣ Credo videre bona domini. ℟ In terra viuentiū. ℣ Dñe exaudi oratione meam. ℟ Et clamor meus ad te veniat.

℣ Oratio.

DEus qui nos per os sancti Pauli apostoli tui, de obdormientib⁹ in Christo non contristandos docuisti, presta quesumus vt cū omnibus fidelibus defunctis adueniente filio tuo dño nostro Iesu Christo ad eterna gaudia feliciter perducamur qui vīt⁹ et r̄n⁹ es tu deus per omnia secula seculorum per ignem.

OMnipotēs sempiterne de⁹ cui nunq̄ sine spe misericordie supplicatur propicia re anime famuli tui N. vel famule tue N. vt qui vel que de hac vita i tui nominis confessione decessit, sanctorū tuorum numero facias aggregari. Per Christū dominū nostrū.

THat myne honoure myght synge prayses vnto the without ceasyng. Lorde my God/I wyll geue thankes vnto the for euer. For the gates of hell/Lord delyuer theyr sowles. I trust to se the goodnes of the Lorde/in the lāde of the lyuynge. Lorde heare my prayer/and let my clamoure come vnto the.

℣ The prayer.

O God whych by the mouth of thy seynt Paule thyne apostle/ hast taught vs/not to be sory for them that slepe in Chryst. Graunt we beseche the that in the cōpynge of thy sonne our Lord Iesu Christ we wyth all other faythfull people beynge departed/maye be graciously brought vnto ioyes euerlastyng/whych shalte come to iudge both the quycke and the dead/ and the worlde by fyre.

ALmyghty eternall God/to whō there is neuer any prayer made/wythout hope of mercy/ be propiciable to the soule of thy seruaunt. N. that seynge it departed from this lyfe/in the confessiō of thy name thou wylt cause it to be associat to the company of thy sayntes.

By Christ oure Lorde.

O God

Dirige.

O God of whose mercy there is no nūbre/ admyt our prayers for the soules of thy seruauntes ꝑ bysshoppes/ and graunt vnto thē the lāde of pleasure & lyght in the fellowshyp of the blessed angels.

By Chryst oure Lorde

LOrde encline thyne eare vnto oure prayers wherym we ryght deuoutly cal vpon thy mercy/ that thou wylt bestow the soules of thy seruauntes/ both men & women (whych thou hast commaunded to departe frō this worlde) in the countre of peace and rest/ & further cause thē to be partakers wyth thy saynctes. By Chryst oure Lorde.

WE beseche ꝑ Lorde that ꝑ prayer of thy suppliātes maye auayle to the soules of thy seruantes of eyther kynde that ꝑ wylt both purge them of all theyr synnes/ and cause them to be partakers of thy redemptyō/ whyche lyuest and reygnest God worlde wythout ende. So be it.

DEus cuius misericordie non est numerus, suscipe pro animabus famulorum tuorū pontificum preces nostras & lucis eis letitieq; regionem in sanctorum tuorū societate cōcede. Per Christū dñm nr̄m.

INclina dñe aurem tuā ad preces nostras, quibus misericordiam tuā supplices deprecamur vt animas famulorū famulatricūq; tuarū (quas de hoc seculo migrare iussisti) in pacis ac lucis regione constituas & sanctorū tuorū iubeas esse cōsortes. Per Christum dñm nostrum.

ANimab⁹ q̄sumus dñe famulorum famulatrumq; tuarū oratio proficiat supplicantiū vt eas & a peccatis omnibus exuas, & tue redemptionis facias esse participes. Qui vivis & regnas de⁹. Per omnia secula seculorum. Amen.

The

¶ The thyrde parte of the prymer treatynge of wozkes.

Wozkes are diuerse/ some ryghte good & necessary which must neded be obserued/ as the cõmaundementes of God. And these moost chefly ought to be regarded and had in pryce/ & not cõpared with other wozkes/ but estemed aboue them all.

¶ Some are wozkes of mennes tradicyon / yet agreable/ and consonaunt to goddes wozdes/ & these ought to be obserued/ but not had in lyke reuerence with the wozkes commaunded of God.

¶ Some wozkes are tradicious of men not agreable to gods wozde but repugnaunt whych nother ought to be regarded noz obserued.

¶ Of these brefly shalbe somwhat sayde / but foz as much as the wozkes commaunded of God are to be reputed as the chefeste/ they shalbe recyted in the fyrst place.

¶ The commaundementes of God geuen by Moyses / & expounded by Chryst sentencyally taken/ and here with their whole sentences set forth as they haue spoken them / very necessary & expedient foz youth to learne / and foz all estates to knowe and obserue the same.

¶ The fyre table.

I Am the Lozde thy God which haue brought the out of the lande of Egypt and oute of the house of bondage . Thou shalt haue none other goddes but me. Thou shalte not make to thy selfe ony grauen ymage / noz ony lykenes of ony thyng that is in heauen aboue / oz in earth beneth noz in

the water

the water vnderneth the earth / thou shalte not bowe downe to them / nor worshyppe them. For I the Lorde thy God / am a geloufe God and vysyte the synne of the fathers / vpon the chyldren vnto the thyrd and fourth generacyon of them that hate me: and yet shew mercy vnto thousandes amonge them that loue me and kepe my commaundementes. Christ. Heare Israell / our Lorde God is one Lorde / and thou shalt loue thy Lord God with all thy herte / and with all thy mynde / & wyth all thy soule / & with all thy strength. Thou shalt worshyp thy Lorde God / & him only shalt thou serue.

Thou shalte not take the name of thy Lorde God in vayne.

For the Lorde wyll not holde hym gyltles that taketh the name of the Lorde hys God in vayne. Christ. Ye haue herde howe it was sayd to them of olde tyme: Thou shalt not forswcare thy selfe / but shalt performe thyne othes to the Lorde. But I saye vnto you / sweare not at all: nether by heauen for it is gods seate / nor yet by the earth / for it is his foteftole / neyther by Jerusale / for it is ỹ cytie of the great kynge: Neyther shalt thou sweare by thy hed / because thou canst not make on whyte heare or a blacke. But let your communicacyon be / yee yee / and nay nay: for what so euer is more than that / commeth of euyll.

Remembre that thou kepe holy the sabboth daye.

Syxe dayes mayst thou labour and do all that thou hast to do: but the seuenth day is the Sab-

both

both of the Lorde thy God / in it thou shalt do no maner worke: nether thou / nor thy sonne / nor thy doughter neyther thy man seruaunt / nor thy mayde seruaunt neyther thy cattel / neyther yet the straunger that is with in thy gates. For in syxe dayes the Lorde made heauen & earth / and ỹ see / and all that in them is and rested the seuenth daye. Wherfore ỹ Lorde blessed the seuẽth daye / and halowed it.

Christ. It is lefull to do a good dede on ỹ Sabboth day. For the sonne of man is Lorde / euen of ỹ Sabbath day. The Lorde sayth by his prophete Esaye that his Sabbath is halowed & kept / whan we rest and cease to do our owne wyll / to folowe our owne wayes / and to speake oure owne wordes / when we in word / thought & dede / fulfyll hys wyll / and not ours: and we suffre him to do hys workes in vs / ỹ at the last we maye come to the Sabboth and true reste / euen eternall lyfe / whych Christ the Lorde of the Sabboth / hath obtayned for vs by hys bloude.

¶ The seconde table.

Honoure thy father and thy mother.
That thy dayes may be longe in the land whych the Lorde thy God geueth the.

Christ. Honoure thy father and thy mother.

Paule. Honoure thy father and mother / this is the fyrst commaundement that hath any promes / that thou mayst be in good estate / and lyue longe on the earth. By this commaundement Christ teacheth vs not only to haue our father and mother in reuerẽce / & to obey them / as he hym selfe was subiecte vnto his mother the virgyn Mary / but also to mynistre vnto there necessyties.

Thou shalt do no murther.

Christ

Christ. Ye haue herde how it was sayde vnto them of the old tyme: Thou shalt not kyll. Whosoeuer kylleth/shalbe in daunger of iudgemēt. But I say to you: Whosoeuer is angry with his brother shalbe in daunger of iudgement. Whosoeuer sayth to his brother/Racha/ shalbe in daūger of a councel. But whosoeuer sayth/thou fole/shalbe in daunger of hell fyre. Item ye haue herde how it is sayd: Thou shalt loue thy neyghboure: and hate thyne enemy. But I saye to you loue youre enemyes/ blesse thē that curse you/do good to thē that hate you: that ye maye be the chyldren of your father wlych is in heauen. For he maketh the sonne to aryse on the euell/ & on the good/ and sendeth hys rayne on the iust/and on the vniust.

Thou shalt not commyt adultery.

Christ. Ye haue herde how it was sayd to them of olde tyme: thou shalt not commyt aduoutry. But I saye to you/that whosoeuer loketh on a woman lustyng after her/hath commytted aduoutry with her already in hys herte.

Paule. Let wedlocke be hadd in pryce/ in all poyntes/& let the chamber be vndefyled/ for hore kepers and aduouterers God wyll iudge.

Thou shalt not steale.

Christ. Steale not/defraude no man. Yf ony man wyl sue the at the lawe/and take thy cote from the let him haue thy cloke also: geue to him y asketh and from him that wold borow/ turne not awaye.

Paule. Now is ther vtterly a faute amonge you/ because ye go to lawe one wt another? Why rather suffre ye not wrōge? Why rather suffre ye not your selfe to be robbed? But euen your selfe do wronge/

& robbe

& robbe and that he bzethzen. Let hym that dyd steale / steale nomoze / but let hym rather labour with his handes some good thynge / that he may haue to geue vnto hym that nedeth.

Thou shalt beare no false wytnesse agaynst thy neyghboure.

Christ. Beare no false wytnesse. I say vnto you that of euery ylde wozd / whych men shall haue spoken / they shall gene accõpt / at the day of iudgemẽt Paule. Wherfoze put awaye lyenge / and speake euery man truth to hys neyghboure / foz as muche as we are membezs one of another. Let not fylthy communicacyon pzocede out of your mouthes. But that whych is good to edify with all / whan nede is / that it may haue fauour with the hearers. Let all bytternes / fearcenes and wzath / rozyng and cursed speakynge / be put awaye from you. Let no fylthynes / folyshe talkynge noz iestynge (whych are not comly) be ones named amonge you: but rather geuynge of thankes.

Thou shalt not coueytethy neyghbours house. Nether shalt thou coueyt thy neyghboures wyfe / hys man seruaunt / hys mayde / hys oxe / hys asse / oz ought that is hys.

Christ. Whatsoeuer ye wolde that men shulde do to you: euen so do ye to thẽ. To loue a mans neyghboure as hym selfe / is a greater thynge / than all burnt offerynges / and sacrifices. Be not ouercome with lustes / foz the care of thys wozld and the deceatfulnes of ryches / choke the wozde.

Paule. Let your conuersacyon / be without couetousnes / & be content with ỹ ye haue already. Godlynes is a greate ryches / yf a man be cõtent with ỹ he hath

he hath For we brought nothynge into ỹ worlde / & it is a playne case / ỹ we cary nothinge out. Wha we haue fode and rayment / let vs therwith be content. They that wylbe rych / fall into temptacyon and snares / and into many folysh and noysome lustes whych drowne men in perdicyon and destruccyon. For couetousnes is the rote of all euyll: whych whyl some lusted after they erred from the fayth / & tangled them selues with many sorowes.

¶ The.x.commaundementes compendiously extracted & brefely set forth accordyng to the forme of the last settynge forth.

i Thou shalt haue none other gods but me.

ii Thou shalte not make to thy selfe any &c.

iii Thou shalte not take ỹ name of the Lorde God in vayne.

iiii Remembre that thou kepe holy the Sabboth daye.

v Honoure thy father / and mother.

vi Thou shalt do no murther.

vii Thou shalt not commytte aduoutry.

viii Thou shalt not steale.

ix Thou shalt beare no false wytnes agaynst thy neghboure.

x Thou shalte not desyre thy neyghbours wyfe nor his seruaunt nor hys mayde. &c.

These are the wordes whych euery christian ought both to knowe and to do / & about this shuld a deuout mynde be busyed / and occupyed / & not about vayne workes of oure owne heades for the knowledge of the whych we haue ben ryght ernestly intent and geuen dilygence these commaundementes of God neglected whyche wolde of

vs not

ys not to be forgotten/ but alwayes had in herte/ as these sentences folowyng doth testify. These wordes whych I commaunde the thys daye shalbe in thyne harte/ & thou shalt whete thē on thy chyldren and shalt talke of thē whan thou art at home in thyne house/ & as thou walkest by the waye/ & when thou lyest downe/ & when thou rysest vp: & thou shalt bynde them for a sygne vpon thy hande. And they shall be papers of remēbraunce betwene thyne eyes and thou shalt wryte them vpon the postes of thy house/ and vpon the gates. Take hede and heare all these wordes whych I commaunde the/ that it may go well wyth the/ and wyth thy chyldren after the for euer/ when thou doest that whych is good and ryght in the syght of the Lorde thy God.

¶ Se thou do that whych is ryght in the syght of the Lorde/ that thou mayst prosper.

¶ Ye shall do after nothynge that we do here this daye/ euery man what semeth hym good in hys owne eyes. But whatsoeuer I commaunde you/ take hede ye do/ and put nothynge therto/ nor take ought ther from.

¶ Cursed be he that continueth not in all the wordes of thys lawe to do them.

Christ. Yf ye loue me kepe my commaundementes.

Christ. Happy are they that heare the worde of God/ and kepe it.

Whosoeuer kepeth the hole lawe/ and yet fayle in one poynte/ he is gylty in all. For he that sayde: Thou shalt not cōmyt aduoutry/ sayde also: Thou not kyll. They that feare the Lorde kepe hys commaundemenres.

The seconde

The seconde sorte of wyrkes is of mans tradicyon/ whych be wyth Gods worde or at the leest not repugnant to gods worde/they are to be receaued/as the prescripcyon of certayne dayes to be kepte holy/or to be fasted/the limytacyon of certayne houres to be appoynted in the church for the people to praye/certayn of the ceremonyes about the mynistracyons of the sacrament wyth such other/for chereceauyng of the whych & such other lyke S. Peter greuth vs counsell/sayenge: Submyt your selfe vnto all maner of ordinaunce of men/for the Lordes sake/for the ordinances of men accordynge to the condicyon of men and the tyme are very expedient. Wherfore Paule amõge the Corinthians made many ordinances/as that a man shulde not praye or prophecy hauynge ony thynge vpõ hys heade/and that no woman shulde pray or prophecy wyth an vncouered head: That they shulde come to the supper of the Lord in an order/and that in the congregacyõ they shuld not all prophecy at ones/but that one shulde prophecy after another/that wymmen shulde kepe silence in the congregacyon/for it becometh not a wom̃ to speake in the congregacyon. And for a conclusyon he sayth/let all thynges be done honestly/and in order. Yf then Paule made such tradicyõs amõge the Corinthians such maye be made amonge vs/ and as he made thẽ to be obserued/so ought these lawfull ordinances to be obserued. But as Paul dyd not commaunde them to be obserued as wyrkes of ryghtwysnes/but as comly ordenaunces/ as concernyng a politike order/so ought the tradicyõs made & receaued in the church to be obserued

as cyuile pollycies/and not as workes of ryghteousnes. Wherfore ỳ superstycyous holynes of many maye here well be noted / whyche alwayes thought them selues very holy/ yt they obserued such cyuile ordynaunces/ the cõmaundementes of God neglected. Was ỳ not counted holynes euery sondaye to receaue holy bread fastyng/ was not he counted holy that wolde faste euery saynces euen/ and kepe the daye holy (as they call it) that is to put on the best garmentes/ and be ydle all the daye or els geue themselfe to abhominacyon. Were not these more regarded/ or maye I saye be they not nowe better esteemed then the commaundementes of God. The fastynge dayes and holy dayes/ be they not euery sondaye in the church proclamed / the commaundementes of God tyll these latter dayes/ not one daye spoken of/ for holy dayes and fastyng dayes the people diligently enquyred of their curates/ because they haue a fear of the breakyng of them/ but of the commaundemẽtes of God they nothyng requyre because they regard not the transgressyon of them. Ther is a great nombre that maketh great daunger to eat whyt meate in lent/ yet they make smalle daunger to transgresse gods commaundemẽt. These thynges are not reherced (gentle reader) to the intente that suche tradicyons shulde be vtterly cõtemned but to shew the abuse how they are more esteemed/ then the true holynes of a chrystien mans lyfe/ whych is to be collocate in the fayth of Christ and the commaundementes of God / but these were prefered before gods commaundementes in mans estimacion/ yet playnly they are but trifles to the

in

interpretacyon/for as God is aboue man/so is hys commaundementes aboue the commaundementes of men. Regarde Gods commaundementes aboue all mans traditcyons/yet receaue and obserue mens traditcyons that be lawfull/but moch more receaue and obserue fyrste Goddes commaundementes/and then the lawfull traditcyons of the heades. For Christe rebuked not the Pharyses because they dyd obserue the smaller thynges of the lawe/but that they obseruynge them/dyd omytte the greatest thynges of the lawe sayenge: Wo be vnto you Pharyses/and Scrybes/ye ypocrytes/whyche tyth mynte anyse and commynde/and leaue the wayghtyer matters of the lawe behynde/namely: iudgement/mercye and fayth/these oughte to haue ben done and not to leaue the other behynde/leaue not then the commaundementes of God. But let them for as muche as they are the wayghtyer dedes/be fyrste obserued and done/and the other also as it is before sayde/not to be omytted/as sayncte Paule counseleth. Let euery soule submytte hymselfe to the auctorite of the hyer powers/for ther is no power but of God/the powers that be are ordeyned of God/so that who so euer resysteth the powers resysteth the ordynaunce of God/and they that resyst shall receaue to them selues damnacyon. Warne them that they submytte themselues vnto prynces and to the hyer auctorite/to obey the offices and to be ready to all good workes. Be well aduertysed gencle reader that thou putte no trust in those workes/ne not yet in the externe workes of Gods commaundementes to be iusti-

fyed by them only/but rather because that they come of fayth are they accepted/for of only workes is no man iustifyed also Dauid sayth :. Enter not in to iudgement wyth thy seruaut/for in thy syghte shall no man lyuynge be iustifyed. By the dedes of the lawe no flesh may be iustifyed in hys syght. The kyndnes and loue of God our sauioure to mãward/hath appeared not of the dedes of ryghteousnes whych we wrought/but of mercy he sa: ued vs &c. When ye haue done all these thynges whych are commaunded you/saye we are vnpro: fytable seruautes/we haue done that whych was our dewty to do.

These places wyth many other that myght be here inferred whych nowe to auoyde prolyxite are omytted do manyfestly wytnesse/that by workes is no man saued/yet be not dyscoraged nother say wyth thy selfe/what shall I do good workes se: ynge I shall not be saued by them/then they wyll do no good. Many thynges moueth a true Chri: styan to worke fyrst hys fayth/for as that tre can not but bringe forth frute/yf he hath lyfe in hym/ so can not the faythful/but bringe forth good workes/yf he haue a perfecte fayth in hym/wherfore yf thou worke not be assured þ thou lackest fayth/ a perfecte fayth sealeth not from workes.

A Christian also shulde worke to geue ensample as in the. v. of Math. Christ sayth. Let your lyght so shyne before men/that they may se youre good workes and glorifye your father whych is in hea: uen/se that ye haue honeste conuersacyon amonge the gẽtels/that they whych backbyte you as euyll doers maye se your good workes and prayse God

in the

in the daye of vysytacyon.

It moueth also a Christian to worke that betwixt God and vs is a conuenaũt made/that he shall reward not for the dignite or worthynes of ꝯ worke but for hys conuenauntes sake for the worthynes of the worke doth not receaue such a rewarde whe the reward is a hundreth folde better then ꝯ worke in thys conuenaunt of Christ/as wholdeuer forsaketh houses/or brethrē/or systers/other father/or mother/or wyfe/or chyrldren/or lande/for my names sake/the same shall receaue an hundreth fold and shall inheryte euerlastyng lyfe. Many are the cõuenaũtes made betwixt God & vs/as when Christ sayd:happy are the merryfull/for they shall obtayn mercy. Blessed are the poore in spyryte for theyrs is the kyngdome of heauen &c. Yf ye shall forgeue other men theyr trespasses/your heauely father shall also forgeue you. Yf thou wylt enter into lyfe/kepe the commaundementes/by these cõuenauntes thou mayest perceaue (christian reader) that vnto worke is a rewarde promysed by conuenaunt. Wherfore yf thou delyte to worke for a rewarde/be of good chere & cease not to worke thou shalt haue a rewarde/not for thy merytes desertes or worthynesse of worke (as is before sayde) but for the conuenauntes sake.

But ꝯ chefe motyue to good workes is or shalbe the very pure loue of God/for whom loue doth Christ founde the obseruacyon of hys commaundementes/as it maye be gathered by hys sayenge: yf ye loue me/kepe my commaundementes. So then the obseruacyon of gods commaundementes is the effecte of the loue of God/as in the same cha

ptcr it is expressed of Christ/sayeng: He that hath my commaundementes and kepeth them/the same is he that loueth me. So that a true christen ought to do good workes/not for the loue of eternall lyfe/nother for the feare of eternall deathe/ whych ensueth the transgressyō of gods cōmaūdemētes/but for the very loue of God whych kaythe hath wrought in him. By this it may be perceaued that although by kayth onely/and not by workes man is iustyfyed in ꝑ syghte of God/yet good workes are not thought to be despysed/and that man shulde not worke(as some falsly hathe imputed to preachers)but rather that all good workes shalbe beleyp exercysed to the glory of God.

The thyrde sorte of workes are of the tradicyons of man/which are not in the scripture of God/nor yet conformaunt to the script ure of Go/but playnly repugnaūt/as pardons/pylgrimages/kyssing/ of ymages/offeryng of candels/knelyng & crouchyng to stockes & stones/and suche other whyche ought not to be receaued nor obserued/for it is rather to be obeyed to God then vnto man/Act.5 the auctors of suche tradicyons/as Christ sayeth dothe worshyp hym in vayne teachyng doctrynes/whych are nothyng but mēs preceptes. Matth.15. Of these preceptes and mens lawes/speke the prophet Esay.chap.29.in the whych ye shall perceaue the displeasures of God for them.

¶ The office of all estates.

BE wyse nowe therfore(O ye kynges)Be warned ye that are iudges of the earthe. Serue the Lorde wyth feare/and reioyce before wyth reuerence.

Heare

Be ware therfore (O ye kynges) and vnderstande.
Sap. vi. O learne ye that be iudges of the endes of the earth/ geue eare ye that rule the multitudes & delyte in muche people / for ꝑ power is geuē you of the Lorde/ and the strength from the hyghest/ whiche shall trye youre workes/ and searche out your ymaginacyon &c.

Sapi. vi. Unto you therfore (O ye kynges) do I speake that ye maye learne wysdome/ and not go amysse/ for they that kepe ryghteousnesse/ shalbe ryghteously iudged/ and they that are learned in ryghteous thynges/ shall fynde to make aunswere/ wherfore set your lustes vpon my wordes/ and loue them so shall ye come by nourture.

¶ To the leage people of all estates vnto theyr prynces.

LEt euery soule submyt hymselfe to the authorite of the hyer powers/ for there is no power but of God. The powers that be/ are ordeyned of God/ so that who so euer resysteth the powers/ resysteth the ordinances of God. Roma. xiii. and they that resyst shall receaue to them selues damnacyon/ for rulers are not to be feared for good workes/ but of euyll. Wylt thou wyle be wythoue feare of the power/ do well then/ and thou shalt haue prayse of the same/ for he is ꝑ minister of God for thy welth. But yf thou do euell/ then feare/ for he beareth not the swearde for nought/ for he is the minister of God/ a taker of vengeaūce/ to punysh hym ꝑ doth euell/ wherfore ye muste nedes obey/ not onely for punyshment/ but also because of cōscience/ for thys cause muste ye geue tribute also/ for

they are goddes ministers/wheych maynteyne the same defence.

Submyt youre selfe vnto all maner of ordinaunces of men for the Lordes sake/whether it be vnto the kynge/as vnto the chefe heade/or vnto rulers/as vnto them that are sente of hym/for the punyshment of euell doers/but for the prayse of them that do well.

¶ The Bysshoppes.

A Bysshop must be blameles/as the stewarde of God/not wylfull/not angry/not geuen vnto much wyne/no fyghter/not gredy of fylthy lucre/but harborous/one that loueth goodnesse/sober mynded/ryghteous/holy/temperate/and sure/that he maye be able to exhorte wyth wholsome learnyng/and to improue the y say agaynst it.

¶ The Elders or parsons.

THe elders whyche are amonge you I exhorte which am also an elder and a wytnesse of the afflictyons in Chryste/and partaker of the glory that shalbe opened. Feade Chrystes flock whyche is amonge you/and take the ouersyght of them/not as though ye were compelled therto/but wyllyngly/not for the desyre of fylthy lucre/but of a good mynde/not as though ye were Lordes ouer the paryshians/but that ye be an example to the flocke/and whan the chefe shepherde shall appeare ye shall receaue the incorruptible crowne of glory.

¶ Rulers.

Ye that are rulers of the earthe/se y ye loue ryghteousnesse/& that ye commyt e none vnryghteousnesse

nesse in iudgemente. Thou shalt not haue respecte to the person of the poore / nor honoure thou the countenaunce of the ryche / but iudge thy neyghboure ryghteously.

¶ Euery Christian to his euen Christen.

Ye shall not deceaue your brethren / neyther wyth weyght nor measure / but ye shall haue treue balances / and true weyghtes / for I am the Lord your God. Ye shall not steale / neyther lye / nor deale falsely one with another. Ye shall not sweare falsely by my name / so to vnhallowe the name of thy God / for I am the Lorde. Thou shalt do they neyghboure no wronge / nor robbe hym. The workemans labourre shall not byde with the / vntyll the morrowe. Thou shalt not curse the deafe. Thou shalt not put no stomblynge blocke before ỹ blynde / but shalt feare thy God for I am ỹ Lorde.

¶ Husbandes.

HVsbandes loue your wyues / euen as Christ loued the congregacyon / and gaue hym selfe for it / to sanctifye it / and cleanse it in the fountayne of water / throughe the worde / to make it to hym selfe a glorious congregacyon wyth out spot or wrinkle or ony such thyng. So ought men to loue theyr wyues / as theyr owne bodyes he that loueth his wyfe loueth hym selfe / for no man yet euer hated hys owne flesshe / but norysheth it &c.

¶ Wyues.

WYues submyt your selfe to your owne husbandes / as vnto the Lorde for the husbād is the wyues heade euen as Christ is heade of the congregacyon.

gacyon. Therfore as the congregacyon is in subiectyon to Christ/lykewyse let the wyues be in subiectyon to their husbandes in all thynges.

¶ Fathers and mothers.

Ye fathers moue not your chyldren to wrath / but bryng them vp with the nourture and informacyon of the Lorde. ¶ Chyldren.

Chyldren obey your fathers and mothers in the Lorde for it is ryghte / & honoure thy father & mother that is the fyrst cõmaundement that hath ony promysse / that thou mayest be in good estate and lyue longe on the earth.

¶ Maysters.

Ye maysters do vnto your seruauntes that whiche is iust and equall puttynge awaye all bytternesse and threatenynges knowyng that euen ye haue a mayster in heauen. ¶ Seruauntes.

Seruauntes be obedient vnto your bodely maysters in all thynges not wt eye seruyce as men pleasers / but in synglenes of hert fearyng God and what so euer ye do/do it hartely as thoughe ye dyd it vnto the Lorde & not vnto men. For as mych as ye know that of the Lorde ye shall receaue ꝑ reward of inheritaunce for ye serue the Lorde Christ.

¶ Wydowes.

She that is a very wydowe and frendles putteth her trust in God and continueth in supplicacyon and prayer nyght and daye.

¶ The summe of all.

Loue thy neyghboure as thy selfe / & what so euer ye wold that other shulde do to you / do you euen ꝑ same to the / & what ye wolde not that other shulde do to you / se that ye do it not to them.

¶ The

¶ The conclusion of S. Peter vpon all states.

In conclusion be ye all of one mynde/one sufferer another/loue as brethren/be pytefull be curteyse/ recompense not euell for euell/neyther rebuke for rebuke/but contrary wyse/blesse/and knowe that ye are called therto/euen that ye shulde be heyres of the blessynge.

¶ The bysshoppe of Rome with hys adherentes destroyers of all estates.

Ther were false prophetes also amonge the people/euen as ther shalbe false teachers amonge you lykewyse whych prively shall bryng in damnable sectes/euen denyeng the Lorde that hath bought them & shall bryng vpon them selues swyfte damnacyon: & many shall followe their damnable wayes/ by whome the waye of truthe shalbe euell spoken of: and thorow couetousnesse shall they with fayned wordes make marchaundyse of you/vpon whō the iudgemēt is not negligent in tarryenge of olde/ and theyr dampnacyon slepeth not. They counte it pleasure to lyue deliciously for a season: Spottes are they and tytthynesse/lyuynge at pleasure and in deceauable wayes/feastynge with that which is youres/hauynge eyes full of aduoutry/and can not cease from synne/entysynge vnstable soules/ hauynge an harte exercysed with couetousnesse: they are cursed chyldren/and haue forsaken the ryght way and are gone astraye followynge the waye of Balaam the sonne of Bosor/whych loued the rewarde of vnryghtousnesse/but was rebuked of hys iniquyte.

¶ Certayne godly prayers to be vsed and vsed in the morninge when you aryse.

I Thanke the my heauenly father by thy deare ly beloued sonne Jesus Christe þ this nyghte thou hast geuen me slepe and rest / preseruyng me from all hurte and perils. I beseech the to kepe me lykewyse thys daye / from synne and all euyls / so that all my dedes/yee all my lyfe myght please the/ I commyt my selfe both body and soule and all the thynges that I go about into thy hãdes. Thy holy angell be with me/lest þ deuell my aduersary haue any power ouer me. Amen.

¶ The grace to be sayde afore dynner.

The eyes of all thynges loke vp and wayte vpon the (O Lorde) and thou geuest them meate in due tyme. When thou geuest it to them/ then they gather it/when thou openest thy hande/ then are they well satysfyed. Thou openest thy hãde / and replenyshest all thynges lyuynge wyth thy blessynge. ¶ Our father.

O Lorde God our heauenly father/ blesse thou vs/ and these thy gyftes whych we here receaue of thy blessynge and bountuous goodnesse thorowe thy sonne Jesu Christe. Amen.

¶ Grace after dynner.

We Ethanke the (O Lorde) our father/ by thy sonne Jesus Christ our Lorde for all thy benefytes/ whych lyuest & raygnest from age to age/ worlde without ende. Amen.

¶ The grace before supper.

Christe whych at þ last supper gaue hym selfe vnto vs/ promysynge hys body to be crucifyed/

syed / and hys blonde to be shed for oure synnes / bl
esse vs and oure supper. Amen.

¶ Grace after supper.

HOnoure and prayse be to God ꝑ kynge euer-
lastynge / immortall / inuisible / & wyse onely
for euer and euer. Amen.

God almyghtey father of all mercy / and God of all
consolacyon / gyue vs grace to consent together in
the knowledge of thy truth thorow Jesu Christe /
that we maye wyth one mynde / and one mouthe
glorify God the father of our Lorde Jesus Christ.
Amen.

¶ When thou shalt go to bedde saye thys.

I laye me downe to rest / In the name of
the father / of the sonne / and of the
holy goost. Amen.

I Thanke the my heauenly father by thy dere
beloued sonne Jesus Christ / that thys daye
of thy plenteous ryche mercy / thou hast thus pre-
serued me. I praye the forgeue me all my synnes
whyche I haue thys daye vnryghteously commyt-
ted in dede / worde and in thoughte. And that thou
woldest vouchsafe of thy gracious goodnes / to
kepe me thys nyght / for I commyte my selfe both
body and soule / and all myne into thy handes. Thy
holy aungell be with me / leste my deadly aduersa-
ry haue intresse into me. Amen.

¶ A prayer and thākes gyuynge to the he-
uynly father for all his benefyces
shewed to vs.

Moost hyest almyghtye and eternall God
whose glory replenisheth heuen / & erthe
yt ꝑ holy and celestyall powres do neuer

cease

ceāse in laudynge thy most holy maiestye / how
shoulde we cease erthy & lowly seruantes which ar
redemed wyth the precyouse bloude of thy only
sonne? And for as moche as thy louynge kyndnesse
and fauour insatiably worketh toward vs / we al-
so ought cōtynuallye to gyue thankes to thy great
goodnes. But haue mercy on vs o mercyfull fathyr
for the necessytees of thys lyfe suffreth not vs to
thanke the continuallye. Wherfor (though not so
continually as I ought) I worshyppe the my ma-
ker wyth tremblynge / and feare and I gyue the
thankes for all thy benefites / that when I was
nothynge thow madest me gauest me a lyuynge
soule / quyckned with thy holy spirite / formed after
thyn awne Image / that it myght be able to recey-
ue the which art the hygh goode. By thy prouidēce
thou hast brought me / vppe / delyuered me from
parelles. And inuisibly brought me to those thyn-
ges that are expedient for me / gyuen to my know-
lege true fayth in the. And planted godly myndes
in me / and instructed me the mysteryes of thy holy
churche. But how dare I recyte thy benefytes by
numbre / seynge thy louynge kyndnesse is an / vn-
searchable botumlesse see / and innumerable? for I
can nott so sone gyue thākes for benefytes shewed
of olde / as newe haue euen ouer whelmed me. O
Lorde how great a benefyte is thys that I maye to
the gyue thankes? For what felowshype hath vn-
ryghtwisnes with ryghtwisnes / what partakynge
darknesse with lyghte / what agrement filthynesse
wyth puritye / folye wyth wysdome mortalytye
wyth the whych art immortall? Oh my / vyle-
nesse. O thy goodnesse. Yea though the spirite
wear

wear redy yett is the flea the frayle. But thou O Lorde yf thou wylt canst make flea the stronge. And so o most mercyfull father vouchsafe that I may euer gyue thankes and laude the. For what good gyfte dyd I neuer desyre of the / but thou fyrst wylledest it vnto me: who better knowyth what is good for me then thowe? And O Lorde by cause I neade mediators accepte thyne innocēt sone Jesus Christ wyth his crosse / nayles spere pearcynge hys most holy and with all reuerence named hert / hys bloude sheade deathe and resurrecyon for me. I haue not thys deserued but thou father hast of thy mercye and trouth by the same thy dearbyloued sonne promysede and gyuen to vs thy mercy and fauoure. Open therfor oh my mercyfull father for thys thy beloued sonnes sake euen thys day thy wont hand of mercye. And fulfyll my mynde and hert with a good wyll. And lett thy ryght hand defended me. And yf my synnes (which I acknowlege are innumerable and therfore I repent) and am sorye / do lett thy goodnes. O father wype them away / for thys is thy glorye to forgyue synnes / and therfore no flesshe may reioyce afore the for thou Lorde only alone art pure and without synne / haue mercy vpon vs thy bonde seruants / and on all people and o father bringe them all into the knowlege of the that art only God / and of Jesus Christ whom thow hast sent the only sauioure redemer mediator and aduocate for vs. And after this present lyfe bringe vs to eternall felicyte / by ꝑ deare merytes of thy sonne Jesus'. For thyne is the power kyngdome / and glory for euer and euer. Amen.

¶ A prayer for trewe fayth.

I wyll loue the o Lorde my strength
The Lorde is my stablysshement and refuge.

O Lord make vs to haue a perpetuall feare and
loue to thy holy name for thou neuer leuest
those destytute of thy gouernaple / whom thou hast
fyxed in the stedfastnes of thi loue.

O God defender of all that trust in the with out
whom no thynge is stronge nothynge holye
multiplye ouer vs thy mercyfulnes that beynge gou-
uerner and leder / we so may passe temporall felic-
yte that we lose not eternall / graūte thys for Jesu
Christe the Lordes sake which with the and with
the holy goost lyueth and regneth God for euer and
euer. Amen.

¶ Imprynted in London in the house late
the grape fryers by Rychard Grafton
and Edward Whytchurche / and
be to sell in paules churche
yearde at the sygne
of the Bybles.

¶ Cum priuilegio ad imprimendum solum.

1540.